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THE WAR.

THE Russian campaign in Europe is scarcely begun; but the elaborate preparations for crossing the Danube in overwhelming force bode no good to the Turks. The capture of Ardahan is the first success which has been attained on the Asiatic side. The same troops will probably be employed in completing the investment of Kars, which is not likely to offer a prolonged resistance. Erzeroum, which is said to be weakly fortified, will then lie open to the invader, and the Russian commander will be able to determine at leisure the course of his subsequent operations. The successful attack of the Turkish fleet and land force on Soukoun Kale is no equivalent for the loss of Ardahan and the imminent danger of Kars; but it probably took the Russians by surprise, and the attempt at insurrection in their rear may involve trouble and expense. Yet even if the whole of the Caucasus were in possession of an enemy, the Russians could maintain a communication with the army in Asia Minor by the safe, though circuitous, route of the Caspian. It seems improbable that the inhabitants of Western Circassia will respond to the invitation of the Turks, even with the aid of armed bodies of their countrymen who may be disembarked on the coast. The Russian conquest occupied many years in its progress, but it was at last complete. The mountaineers are cowed and disarmed; and all their strongholds are in possession of the conqueror. Those who wish well to the Turkish cause will deceive themselves if they rely on religious enthusiasm as a serious impediment to the progress of the invader. It is not indeed necessary to believe official reports of the eager acquiescence of the population in the establishment of Russian administration wherever the army advances; but, on the other hand, there is no symptom either in Circassia or in Asiatic Turkey of extraordinary fanatical excitement. Regular troops have little to fear from a defensive crusade. It may be assumed that the religious feelings of the conquered population will be respected, especially as the districts which may now be occupied will probably be retained as permanent additions to the Russian Empire.

The declaration of independence by Roumania had been confidently anticipated. The Government had concluded a military convention with the invader of Turkey even before war was declared, and all the resources of the Principality were placed at the disposal of Russia. The Turks, with the straightforward simplicity which often characterizes their proceedings, relieved the Roumanians of the trouble of finding a pretext for a rupture by at once treating as enemies the avowed allies of Russia. The Roumanian Government accordingly pretended to resent an attack, while they pursued without interruption their deliberate designs. Their Parliament has voted the independence of a country which cannot at present stir hand or foot without the permission of a foreign commander. It is not worth while to inquire into the moral justification of a policy which admits of easy explanation. Roumania has no cause of quarrel with Turkey, nor is it even united by the newfangled fiction of ethnological sympathy with the Bulgarians on the other side of the Danube. The feudal connexion with the Porte was, as long as it lasted, a kind of formal security against the more formidable dominion which is not yet established by Russia; but nominal independence may perhaps seem attractive, and Princes like to gratify the only ambition within their reach by assuming the title of

King. Prince MILAN will either follow the example of his neighbour or remain neutral, according to the orders which he may receive from the Russian headquarters. It is not improbable that there may be an understanding with Austria which may keep Servia outside the range of hostilities. The recent history of both Principalities forms an instructive comment on the plausible theory that a barrier of petty States should be erected between Russia and Turkey. It is now evident that Servia and Roumania are merely provinces of Russia; and that Bulgaria, if it is similarly constituted, will be equally dependent. The Greeks, alone among the races in the South-East of Europe, might perhaps make an effort to establish and maintain their independence. Among contradictory statements it is difficult to ascertain whether the Slavonic inhabitants of the Turkish provinces feel dislike and dread of their Russian patrons. There is no doubt that the Greeks are intelligent enough to regard with repugnance a more formidable and severer despotism than that which has been fitfully exercised by the Porte. If the Hellenic Government takes part in the war, its object will be to rescue Epirus, Thessaly, and Crete rather from the Northern invader than from the present possessor. It is true that the motives of a troublesome hostility will not concern the Turkish Government.

The old saying that law is reduced to silence in the presence of arms might advantageously be extended to party criticism. The speeches which are still from time to time delivered at Liberal meetings are obsolete, as well as one-sided. Mr. GLADSTONE, indeed, will not incur the charge of dulness when he presides over the organization of a new Liberal party next week at Birmingham. His eloquence will, as on former occasions, be animated by fiery enthusiasm, and no restraints of prudence will be allowed to interfere with his appeals to popular sympathy. If it should be necessary to sacrifice Church and State to the memory of the Bulgarian victims, Mr. GLADSTONE will not shrink from disestablishment or from universal suffrage. His followers, and Liberals who are wavering between their former leader and Lord HARTINGTON, are not equally exempt from the risk of becoming irrelevant and tedious. The Peace Society may perhaps claim exemption from the ridicule which attaches to ordinary anti-Turkish meetings, in consideration of the unconscious humour of its complacent approval of the present state of affairs. Great satisfaction was expressed at the supposed adoption by civilized States of the device of arbitration. It was stated that the PRESIDENT of the United States approved of the practice which has proved so remarkably advantageous to his Government. It is not understood that Russia offered to submit to arbitration the justice of a cause which is maintained by entirely different methods. The Peace Society apparently regards without either disapprobation or regret the commencement of a struggle which may prove to be prolonged and bloody. The only notice of the war consisted in a series of resolutions condemning the conduct and character of the weaker belligerent. Protests against interference to check the aggressor may perhaps be justified by the circumstances of the case; but the passive encouragement of a war of conquest scarcely becomes the advocates of peace.

The Duke of ARGYLL, and a correspondent of the *Times* who has answered his speech and letter, fail to make clear to ordinary understandings the real bearing of the Protocol and the Russian and English Declarations. The wizard in

the poem speaks of a text which no one can read, illustrated by a gloss which none can read except himself. The assembled diplomatists composed an unintelligible engagement, which was accompanied by one or two contingent forms of defeasance; and the English Minister hoped that under the cloud of words the threatened war might disappear. It is not known whether the representatives of Russia were then aware of the irrevocable determination of their Government to begin the war for which long preparation had been made. When Prince GORTCHAKOFF announced in his Circular that his Government was about to execute the decision of Europe, Lord DERBY not unnaturally expressed the disappointment of his hopes as well as his repudiation of the Russian assumptions. It is a question of little interest whether, as the Duke of ARGYLL holds, the English Government ought not to have been misled by documents which, interpreted by the light of later events, may perhaps indicate the real intentions of Russia. The issue would be best decided by a judge trained in the old mystery of pleading, after such an argument as was formerly held on special demurrers. The fictions and deceptions of diplomacy will be forgotten by the historian of a war which may perhaps change the face of Europe. It is not edifying to listen to intelligent speakers of the political rank of Lord F. CAVENDISH or Sir H. JAMES as they expatiate for the twentieth time on the alleged mistakes of Lord DERBY since the ancient days of the ANDRASSY Note and the Berlin Memorandum. Mr. FORSTER candidly said in the late debate that, if Lord DERBY had not done well, he was not certain that any other Minister would have done much better. The assailants of the Government now contend that Russia ought to have been held in check by officious co-operation, as a wild elephant in India is fastened between two tame ones. With England and Austria on either side, Russia would perhaps have crossed the Danube in smaller force; and it is barely possible that there might have been no campaign in Armenia. The hypothetical possibilities of the past are but idle subjects of discussion when not only peace, but national honour and safety, may at any moment be compromised.

GERMANY AND FRANCE.

PRINCE BISMARCK has come back to Berlin, and his return has fluttered the doves of the Continental Bourses. At Paris it was immediately taken for granted that it was the establishment of the DE BROGLIE Ministry that had brought him from his retirement. Whether he really intends to take any personal part in affairs for the present may be doubted when his very urgent need of rest is considered; and there certainly can be nothing in the mere fact that Marshal MACMAHON has thought fit to change his Ministry to make the German CHANCELLOR deny himself some more days of repose. Whatever may be the consequences to the outside world of the very remarkable crisis through which France is now passing, they cannot show themselves directly. Time may show that Germany is really interested in what is going on in France; but for the moment there is nothing for Germany to do. At the same time it may be remarked that the whole German press, with scarcely an exception, regards with apprehension the step which the MARSHAL has suddenly taken. The papers that are opposed to the existing state of things in Germany denounce the MARSHAL's proceeding, not because it is wrong, but because it is inopportune, premature, and rash. Those who like the French Republic and liberal institutions denounce what the MARSHAL has done, because they think it wrong and unprincipled. But all Germans consider that the French change of Ministry is a serious thing for Germany, and they are aware that Prince BISMARCK, whether he stays at Varzin or comes to Berlin, cannot fail to think so too. He has never been slow to point out to his countrymen the dangers that threaten them, and his views on the relations of Germany to France are so well known that no one can affect to misunderstand them. And yet it might seem as if any fear of danger to Germany from France in consequence of the new French Ministry must be very chimerical. There are two things which Germany has to fear from a French Ministry—a menace of hostilities, and the patronage of Ultramontanism. But the new French Ministry is as pacific as possible, and it is very anxious to separate itself from the extreme clerical

party. Duke DECAZES is to continue his prudent course of absolute neutrality, and assurances have been given to all foreign Powers that it is only the internal policy of France that is to be changed, and that its foreign policy will not be in any way altered. No sooner was the Ministry formed than, at the instance of General CIALDINI, a notice was posted up on the walls of the Chamber that the MARSHAL would firmly repress all Ultramontane demonstrations; and Signor DUPRETI has informed the Italian Parliament that he is convinced that Italy has nothing to dread from the new French Ministry, and that no pressure will be brought to bear on Italy in ecclesiastical matters. Even Don CARLOS has been summarily expelled from France at the request of the Spanish Government, and Don CARLOS rivals the Count of CHAMBORD as a symbol of legitimacy and clerical ascendancy. And, what is more important, there is, as all well-informed Germans, and especially Prince BISMARCK, must know, every reason to suppose that the French Ministry is sincere. It has no wish for war, and is convinced that war would be very unpopular in France and very perilous to French interests. It also considers itself the champion of lay Conservatism. Only one of its members is openly allied with the clerical party; and, as a body, it is determined to appeal to the secular and not to the religious motives of those who it believes will rally round it. All this is true; but to a reflecting German it would show that the danger which Germany dreads is comparatively remote, not that it does not exist. The DE BROGLIE Ministry must not, he would say, be looked at merely as itself, but in connexion with the general state of France.

The friends and enemies of the new Ministry agree at least in this, that the only foundation and reason of its existence is the determination that a French Republic, in any sense which the most moderate Republicans think deserving of the name, shall not exist. France is not to govern itself, but is to be governed. But the government of the nation, as opposed to the governing of the nation by itself, is, in the present state of France, Imperialism and nothing else. The Legitimists have no power, or chance of power, or wish for power. Their function is to grumble and scorn and wrap themselves in the cloak of their own virtue. As to the Orleanists, they are utterly dead as a party. It is almost impossible to meet a Frenchman who avows himself to be an Orleanist. There are a few members of the ORLEANS family, and a few men of eminence belonging to a past generation who are popularly called Orleanists; but there are no hopes or prospects attached to the name. Bonapartism, on the other hand, is a very living and powerful reality. The family of the BONAPARTES has scarcely anything to do with Bonapartism in its real meaning, except that the party must have a head, and a Court is essential to it. Imperialism is essentially based on a certain way of looking at life which has a great hold on France. It signifies the desire of gentlemen to keep down snobs, the desire of adventurers to push themselves, the desire of those who have taste and wealth to see refinement and luxury triumphant, the desire of the timid to lead a quiet life, the desire of the busy to make money, and of the pious to see religion glorified, and the desire of Frenchmen to hear the world talk once more of the power and fame of France. The strong influence which this mode of regarding the aims of human existence exercises on French society can only be appreciated by those who, like the Germans, study a country before talking of it. Republicanism in France rests on the discordant foundations of high principle in some, and envy in others, and to Imperialists both elements are equally obnoxious. High principle is bad style, and the envious are to be made to keep their envy to themselves by being trodden under foot. In the contest which the MARSHAL has now provoked, Imperialism and Republicanism are brought face to face, and one of the two will conquer. The Imperialists have for the moment possession of the field. Their representatives do not call themselves Imperialists; but that is a mere question of name, or at most refers to the extremely subordinate question whether they favour the restoration of the PRINCE IMPERIAL or not. But the programme of the Government is in all essential points thoroughly Imperialist. It proposes to manage elections, to let loose Imperialist prefects and sub-prefects on the departments, to call the clergy to its aid, to make all its adversaries feel that it has the army at its back, to give order instead of liberty, and to let polite society and fashionable politicians dis-

tribute the prizes of ambition. This is Imperialism pure and simple, and it makes no difference whether evening receptions are given by a lad and his mother, or by a most respectable soldier and his wife.

If the establishment of the DE BROGLIE Ministry is regarded as a question of French politics, there is much to be said as to the time and history of its origin. The contests between the MARSHAL and his Ministers, between his Ministers and the Assembly, between the Assembly and the clerical party, have all to be taken into account before justice is done to those who hope to profit and those who fear to suffer by what has taken place. But to a German the important thing is that Imperialism once more reigns, and must reign, or kiss the dust of utter defeat; and a German need not be anything of an alarmist if he thinks that Imperialism in France touches German interests very closely. French Imperialism has really no choice. However it may think it would like to be secular and peaceful, it must have the support of the clergy and the army, and it must pay the price which the clergy and the army ask for their support. LOUIS NAPOLEON was as little of a bigot as any man, and, at least towards the end of his life, he hated war; and yet, at the bidding of a clerical clique, he challenged Prussia, and went helplessly with his army to Sedan. No electioneering manoeuvres could help the Imperialists to pack a docile Assembly without the active co-operation of the priests; and no packed Assembly, however docile, could vote in the name of France unless the army was there to say that its votes must be obeyed. But the clergy will certainly not continue to support Imperialism without making a bargain, which sooner or later the Imperialists will have to carry out. The army cannot simply sit on France year after year doing nothing but repressing its fellow-citizens. It could not and would not place itself in this passive hostility to the people for more than a time which might be long or short, but which must come to an end. All experience shows that an Imperialist army must be employed. Repression must be varied by war, or the soldiers will get so sick of repression that they will not be trustworthy. This may be taken as permanently true; but it is especially true now, for France is not as yet at all frightened at the Republic, and the general feeling is that the Republic has been very harshly treated. The army would therefore be a mere engine of repression, and would not be sustained by that feeling of union with popular sentiment which incontestably sustained it in the early days of the Second Empire. It would no doubt obey orders, and would aid in establishing a reign of repression; but the Republicans have now little faith in barricades and street conflicts, and the army would have no work at home. This state of things could not go on, and the only vent that could be given to the army would be a German war. The Ultramontanes, having destroyed one of their two great enemies, the French Republic, would work very hard to destroy the other—the German Empire. They would be encouraged by success, and they might in the chances of things find some opportunity of weakening Germany by divisions, and then choosing the moment for attack. A war with Germany would in all probability not be a great success for France; but then it is equally likely that it might not be very disastrous. The opinion of the best military judges appears to be that neither Germany nor France could now do much to hurt the other. There might be bloody battles and hotly contested sieges, but perhaps at the end the game would be nearly a drawn one. But the drawn game might appear in a very different light to the two parties playing it. To Imperialist France it would mean the employment of the army, the distraction of the popular attention, the gratitude of the clergy, the honour of upholding the name of France, the recovery of a dignified position in the councils of Europe. To Germany it would mean heavy anxiety, the effusion of blood, the expenditure of treasure, and the sense that new dangers would be for ever threatening. Perhaps the struggle would do something to consolidate the German Empire; but it would also tend to strengthen the military caste in the Empire. What the ordinary German wants, above all things, is peace, and peace is so inconsistent with the continued triumph of Imperialism in France, that the DE BROGLIE Ministry cannot fail to be to some degree connected in his mind with painful thoughts of the spiked helmet and the newest kind of gun, and long marches and bloody fields.

WHIG REFORMS AND AGRARIAN AGITATION.

LORD RUSSELL'S graceful hospitality to a party of working-men from London perhaps expressed a natural feeling of complacency in the state of things which has partially resulted from his own long career. In his early prime Lord JOHN RUSSELL had the good fortune to associate his name with an experiment in the diffusion of political power which was seasonable, and therefore on the whole successful. At a later period, when his popularity had declined, he recurred to the cause of his former triumphs by endeavouring to promote a further extension of the franchise. The proposal which was defeated during his short Administration in 1866 was carried with large additions in the following year; and no agitation has since taken place for an alteration of the borough suffrage. Lord RUSSELL has also taken an active part in the legislation of the last generation; and if he were still engaged in active political life he would probably co-operate with the party of movement. He now tells his admiring visitors with perfect truth that they have been liberated from nearly all restrictions of which they could justly have complained, and that their future welfare depends mainly on themselves. It is not the business of a retired statesman far advanced in years to anticipate the struggles in which his successors may be engaged. Lord RUSSELL was fortunate in living through a period in which the most obvious duty of legislators was to relax or correct existing limitations on freedom of action. It is true that some of the greatest measures passed by the Whig Government of forty years ago were not exclusively negative or destructive. The abolition of West India slavery, the Municipal Reform Bill, and, above all, the Poor Law Act of 1834, still remain monuments of wise and beneficent legislation. In a moment of unwonted timidity Lord JOHN RUSSELL shrank from the opportunity of repealing the Corn-laws; but he aided his bolder rival in the enterprise, and immediately afterwards he profited by the consequent disruption of the Conservative party.

While Lord RUSSELL was exchanging courtesies with his guests at Richmond, an assemblage of farm-labourers in Somersetshire was addressed in inflammatory language by demagogues who may perhaps share the violence and cupidity which they strove to excite. Members of Parliament who profess to be incapable of understanding the reasons which are urged against household suffrage in counties ought not to be surprised if some apprehension is caused by the teachers and organs of their clients. The chairman of the meeting produced an instrument of corporal punishment as a symbol of the treatment which is supposed to be inflicted on the labouring classes by an aristocratic Government and Parliament. The immediate object was probably to discourage recruiting for the army as well as to propagate general feelings of disaffection. A Nonconformist preacher naturally took occasion to carry a resolution for the disestablishment and spoliation of the Church of England; but the most stirring appeal to the passions and prejudices of the audience proceeded from the agitator who has for some years taken the principal part in the movement. Mr. ARCH informed the multitude that the Emperor of RUSSIA had done more for his people than any King of England. It would, indeed, hardly have been possible to abolish a non-existent condition of serfage; but the Emperor of RUSSIA had, according to Mr. ARCH, given the land to the peasantry. The inference was obvious, that labourers in England might perhaps in their turn divide the land, if only they could first attain to political power. Thoughtful politicians have long foreseen the facility with which agrarian agitators might work on the ignorance of the rural population. Little is to be got by declaiming to the artisans of large towns against the monopolist owners of land. By a labourer the value of land is better understood, nor is he likely to inquire into the tenure which preceded or followed the emancipation of the serfs in Russia. It may be admitted that the mischievous threats and arguments of demagogues form no sufficient reason for withholding from any class privileges which it may on general grounds be expedient to confer; but one element for consideration when Parliament discusses the county franchise will be the revolutionary designs of some of its advocates. In modern times political questions are almost always complicated with an admixture of social and economical projects of change.

In promotion of his ulterior objects, Mr. ARCH always invites the alliance of tenant-farmers, who with some reason regard him as a formidable enemy. On questions

of wages and of the conditions of labour, farmers in the Eastern counties and elsewhere have learned to dread the interference of the Labourers' Union; but in dealing with landowners Mr. ARCH thinks it possible that occupiers and labourers may be united by the tie of a common enemy. It is true that many theorists on tenant-right have advocated transfers of property as arbitrary as the proposed subdivision of estates into petty freeholds. Mr. SHAW LEFEVRE lately urged the extension to all classes of English holdings of the advantages which were conferred by exceptional legislation on the occupiers of little farms in Ireland. Less extreme politicians constantly devise new methods of restriction on freedom of contract between landlord and tenant. The theory of Protection fortunately became unpopular thirty or forty years ago, because those who were most immediately interested in the system formed an aristocratic minority. But the doctrine itself is perpetually reappearing in unexpected places; and agricultural reformers who would have all private relations superseded by legislation are the most habitual offenders against the fundamental principle of political economy. If it is expedient to prohibit freedom of contract in the hope of conferring a boon on the farmer, it will be difficult to resist Mr. ARCH's demands for a more comprehensive agrarian law. The present tendency of popular prejudice is curiously illustrated by a notice prefixed to an admirable essay by the Duke of ARGYLL on the commercial principles applicable to contracts for the hire of land. The Committee of the Cobden Club, while they consent to publish a pamphlet by one of the ablest and most eminent members of the Club, think it necessary to disclaim agreement with his doctrines or responsibility for his statements. In other words, freedom of private enterprise is no longer one of the principles which are associated with the memory of COBDEN.

The Duke of ARGYLL at the beginning of his treatise throws aside with merited contempt the arguments which are deduced from the existence of rude systems of tenure in primitive or semi-barbarous states of society. It is almost enough to deter men of genius such as Sir HENRY MAINE from divining and elucidating forgotten conditions of society, when the learned reproduction of extinct organizations is used as a reason for rejecting subsequent developments and improvements. The former occupation of the earth by mastodons or pterodactyls is not a proof that cows and horses and sheep may not be useful animals. During much shorter spaces of time, and even within his own memory, the Duke of ARGYLL can trace changes of tenure in Scotland which have also "been the change from men living in smoke, "squalor, and periodical starvation to men conducting "perhaps the most prosperous agriculture existing in the "world." To the argument founded on the numerous instances in which modern legislation has interfered with personal discretion or caprice, the Duke of ARGYLL replies by a thoroughly sound and accurate distinction. "During "the last half-century we have been steadily repealing all "laws which interfered with general liberty for the purpose "of obtaining any results purely economic—that is to say, "any results connected with the increase of wealth or the "success of industry. On the other hand, we have been "interfering more and more where the purpose has been "to attain moral ends, or to secure results which are "beyond the reach of individual exertion, or even of "voluntary associations." The entire pamphlet is an expansion of an instructive speech delivered in the House of Lords on the Agricultural Holdings Act. Conclusive reasons in favour of absolute freedom of contract are perhaps more convincing when they are set forth in fuller detail. The most eloquent member of the House of Lords is also one of the most forcible and most logical of political and economical writers. Tenant-farmers who might incline to sophisms constructed for their supposed benefit may profitably study the demonstration that every legislative boon to themselves will have the drawback of a corresponding increase of rent. They will also find that tenants are monopolists as well as landlords, if the invidious designation were properly applicable to either class.

THE FRENCH MINISTRY AND THE DISSOLUTION.

IT is probable that Marshal MACMAHON and his enemies are alike surprised at the calmness with which the startling measures taken last week have been witnessed in

France. No doubt this is in part attributable to the absence of any convenient machinery for displaying excitement. Neither the late Cabinet nor any other has ever dreamed of giving free course to public meetings; and, as it is difficult to be excited alone, and dangerous to be excited in the streets, the French politician is condemned to an enforced calm which must be extremely trying to his temper. On the whole, it is the MARSHAL and his advisers—it is no longer possible to draw any distinction between them—who have most to dread from the reception given to their policy. A step which bears so suspicious a resemblance to a *coup d'état* ought to have some obvious justification. If its authors cannot point to one before the event, they ought at least to be able to point to one after the event. Marshal MACMAHON is in the position of a captain who has had his ship prematurely towed out of harbour, and finds that the wind which he counted on has not risen after all. In the days of the Empire these things were better understood. If the same tactics were practised now, the morning on which the MARSHAL's letter was delivered to M. SIMON would have seen all the approaches to the Minister's official residence lined with troops. The message to the Chambers would have taken the form of an appeal to the people, and the Chambers themselves would have been prorogued without the deputies being allowed to meet each other again. If this had been done France might, for the moment, have believed that M. SIMON was a more dangerous person than anybody had suspected, and that the eminently *bourgeois* Cabinet which has just retired was really a nest of socialist conspirators. As soon as the troops had gone back to their barracks the delusion would have vanished, and M. SIMON's essential harmlessness would once more have been recognized. But the public mind would at least have been started on the right tack, and the Duke of BROGLIE might have been regarded for a day or two as the deliverer of his country from a danger to which he alone had the key. As it is, everything goes on as though it were August, and the Session had come to an end in the usual way. The Duke of BROGLIE has perhaps almost forgotten how he regained power, and has succeeded in persuading himself that he holds office as the natural chief of a reactionary majority. At all events, he has neither done nor said anything in explanation of the MARSHAL's policy in taking the most unpopular man in France for his Prime Minister.

The longer the invention of such an explanation is delayed, the harder it will be to invent it. If the timid conspirators who arranged what the MARSHAL was to do, or were prepared to take advantage of it when done, had been thoroughly up to their work, they would have had a decree of dissolution ready, and presented it to the Senate at the moment of M. SIMON's dismissal. The Right usually commands a majority in the Upper House, and the wavering members who occasionally vote with the Left would hardly have found the necessary boldness at such short notice. It is by no means so certain that a majority for a dissolution will be forthcoming when the Chambers reopen. To vote it then will be to associate themselves with the MARSHAL in cold blood; and this is just the operation which puts a man's courage to the test. If the MARSHAL wins, everything will go well. But, supposing he does not win, supposing that the decision of the country is adverse, that a majority of the deputies returned belong to the Left, that the MARSHAL, not choosing to govern in utter defiance of the Constitution, resigns his office, and that M. THIERS or M. GRÉVY is elected President in his room—in what a very unpleasant position the Senators who have voted for a dissolution will find themselves. A senatorship may not seem much to the outside public, but it may mean a great deal to the particular Senator. It may be all the distinction he has, or is likely to have, and the prospect of losing it is naturally not a pleasing one. Yet if he votes for dissolution, and the new Chamber comes back as Radical as the old, nothing but a *coup d'état* can save him from permanent retirement at the end of his term. His name will be in the black book of the Left, and his vote in 1877 will certainly be brought up against him at the next election. The waverer who has voted for a dissolution which was meant to confirm Marshal MACMAHON's tenure of power, but which has, in fact, brought his tenure of power to an untimely end, will have but a poor chance of seeing Versailles again as a Senator. The Right will not care for him because he is a waverer. The Left will hate him because he wavered in the wrong direction at a critical moment. The half-dozen Senators with whom

it really rests to say whether there shall be a dissolution or not will be keenly alive to these threatening contingencies, and it may easily happen that when they come to choose they may think it safer to cast in their lot with the Left. To vote against a dissolution will not pledge them very seriously for the future. It may only mean that they feel a mild preference for constitutional methods, or a mild dislike of the composition of the new Cabinet. This latter feeling is probably shared by a good many professed supporters of the new Cabinet, so that no unpopularity is likely to be earned by avowing it. If, after all, their calculations prove mistaken, and the MARSHAL does do something desperate, it will not be too late to go over to him. A Government which has successfully overthrown the Constitution will naturally be inclined to favour such constitutionalists as go over to its side; so that, on the whole, to vote against a dissolution may seem the best attainable method of hunting with the hounds and running with the hare.

If the Senate does reject a dissolution, the prospects of the new Cabinet will certainly be altered for the worse. It is not likely that the dissolution itself will be very long delayed, for the situation in the existing Chamber must very soon become intolerable, and it would not do for the Left to lay itself open to the suspicion of shrinking from an appeal to the country. The first aim of each party will naturally be to count the dissolution to its own score. The Cabinet will propose it as the appropriate means of enabling the country to condemn the Radical violence of the late Ministry. The Left will oppose it in the hope of proving to the country that even the Senate—the reactionary Senate—cannot bring itself to believe that France was in any danger, or that there was any need of stirring up this extraordinary commotion because M. SIMON did not always know his own mind. But, as soon as the motion for a dissolution has been defeated, the Left will be eager, or, if not eager, they will at all events wish to appear eager, to give the country an opportunity of condemning the Duke of BROGLIE's intrigues. When next the Government are defeated in the Chamber of Deputies they will be told that, if they like to dissolve now, the Left will raise no objection; and, as a nominally constitutional Cabinet cannot go on for ever in a minority, they will have to accept the permission. But to dissolve in this way will be much less satisfactory for the Government than to dissolve at their own instance. They will have shown the Senate to be against them, instead of with them, and a Conservative Government which cannot count on the support of its Second Chamber is in a bad way to begin with. More than this, the Left will be appealing to the country against them, instead of their appealing to the country against the Left; and this is not a state of things that can bring any good to the Ministry. MARSHAL MACMAHON'S Message has implied that the electors are not really represented by the present deputies, and it will have an awkward look if the challenge to put this theory to the test comes virtually from the deputies who are said not to represent the electors. All these considerations make it probable that, by the time the general election really comes, it will have sunk very nearly to the commonplace level of an ordinary contest in which the country is asked to choose between a popular Opposition and an unpopular Ministry. Of course many things may happen in the meantime to upset this calculation. The Government are doubtless hoping that the Left will say or do something violent enough to give them an excuse for applying measures of strong repression. As yet, however, even the most extreme section of the Left shows no signs of allowing itself to be drawn on in this fashion. The resolution adopted on Tuesday by the Irreconcilables is characterized by unusual prudence. When extreme Radicals take to impressing on their followers that calm energy and vigilance are above all things requisite; that prudence consists in observing the law and in using for the defence of public liberties all the weapons allowed by the law; that circumstances impose on Republicans of every shade the duty of union, and that the Extreme Left will concert with the other Republican groups as to everything which is of common interest, M. DE FOURTOUT must feel with natural regret that there is little present chance of his having a barricade to storm or an insurrection to put down. So long as the Left maintain this strictly Parliamentary and constitutional attitude, they

place the Government in a difficulty which continually threatens to become ridiculous. Saviours of society are never less imposing than when they cannot find anything from which society wishes to be saved.

SERVIAN AND ROUMANIAN JEWS.

THERE has been a natural desire on the part of those who look with little sympathy on the cause of the Christian subjects of the Porte to prove that, when these Christians get the chance, they show themselves to be quite as bad as their masters. If they have been harshly treated, they are quite capable of treating others with equal harshness. If the Bulgarian has been the victim of the Turk, the Jew has been the victim of the Servian and Roumanian. All the papers in the possession of the Foreign Office bearing on the treatment of the Jews in the two Christian dependencies of Turkey during the last ten years have accordingly been asked for and published. The result has amply justified the expectations of those who hoped that the Christians would be placed in as odious a light as possible. The story of the treatment of the Jews in Servia and Roumania is precisely the story over again of the treatment of the Rayahs by the Porte. If there is any difference, the treatment of the Jews has been worse than the treatment of the Rayahs. There has, of course, been nothing like the massacre of Batak, as the Jews never gave the slightest pretext for imputing to them projects of insurrection. But there is no evidence of such daily tyranny, such fanatical hatred, such deep-seated longing to do something cruel on the part of the Turks towards the Rayahs, as is revealed in the pages of the Blue-book which tell how the Servians and Roumanians have treated the Jews. Otherwise the two stories are curiously alike. There are sad incidents in abundance in the Blue-book to parallel the records of Turkish oppression. We read of Jews drowned in the Danube, of houses pillaged, girls violated, women beaten, trembling wretches paying all their little cash in bribes to officials for a respite, and then, when all was gone, turned adrift to starve. The numbers injured were not in any case very great, because the Jews in Roumania are few; but the spirit which prompted the cruelties was as fierce and as bad as if thousands had been slaughtered. Nor is the parallel apparent only in the list of injuries. We have all the accessories so familiar in the Turkish story. We have the enlightened Minister who deeply regrets everything, and the audacious Minister who simply denies everything. One of the latter kind is especially remarkable, as he boldly declared, not only that the Jews in Roumania had nothing to complain of, but that they were actually much better off than the mass of the Christian population. Then we have mock trials, tortured witnesses, rejection of Jewish evidence; and the Roumanians have eclipsed the Turks in one way—for to all the other farces of mal-administration they have added that of trial by jury, no Jew being allowed to be a juror. Further, we have the indignant consul who really inquires, and the amiable consul who takes the version which a courteous official chooses to give him, and complacently sends it home to the Foreign Office. We have the consul who reports that none of the alleged atrocities are known to his respected colleagues, not even to the Austrian consul, who naturally knows the country by heart, and then the subsequent admission that the writer is afraid that the tale of horror is true. We have the Government sometimes stirred up by riots to make an attempt at restoring order, sometimes relapsing into utter apathy, or issuing a new decree against the Jews to please its supporters. We have the press of the capital howling against the sufferers, and proclaiming that the dignity of the country demands above all things that it must be left to do as it pleases with its own inhabitants. In short, we are in full Bulgaria; and those who take comfort in discovering that Christians can be as bad as people of any other religion may derive a poignant pleasure from every page of the Blue-book.

In one point, however, there is a difference in the two stories. For ten long years, and during almost every month of those years, England has been pressing Roumania and Servia to do justice and give redress to the Jews. There has been none of the supineness here of which English Governments have been accused as regards Turkey. LORD STANLEY, LORD CLARENDON, LORD GRANVILLE, and then, again, LORD DERBY, every Foreign Minister of

every Government, takes up the cause with the same eagerness and decision. This time, fortunately, there was no doubt as to the right to remonstrate, for the Powers which had secured the virtual independence of the persecuting States had stipulated for the equal treatment of men of all creeds. Nor did the English Government content itself with acting alone. It was continually appealing to France, to Germany, to Italy, to Austria, and to Russia to act with it. On one occasion it girded itself up to try the last weapon of diplomacy, and proposed that the terrible engine of a joint remonstrance should be called into play. The history of what then took place is most curious. Nor, if the sadness of the story as regards the Jews is left out of sight, could anything be more comical. The parts which England and Russia have lately played were precisely inverted. England proposed a sort of Berlin Memorandum, and Russia baffled her. France and Italy were willing to join; Germany and Austria were not unwilling; but Russia stoutly refused. Prince GORTCHAKOFF pointed out that the step proposed would be an interference with a Power the independence of which was precious to all. He hated persecution, but thought the Roumanians must be left to mend their own ways. Anything like compulsion from foreigners would weaken the authority of the sovereign, exasperate the natives, and render the condition of the sufferers worse than ever. Then other Powers began to see things more from a Russian point of view than they had done. Austria hesitated, Germany drew back. Turkey, which in its quality of Suzerain had been also appealed to, declared that it could not see any practical remedy except the suppression of trial by jury, and the Roumanian Ministry adroitly asked Lord GRANVILLE whether this concession would suit the views of England; to which Lord GRANVILLE replied, like a bold Briton, that nothing could be proposed which he should dislike more. He mildly suggested that Jews should sit on juries; but the Roumanians said this was quite out of the question, and so the matter dropped. Diplomacy did nothing whatever for the Jews, except that it mitigated for a time the employment of persecution on a large scale and by open riots. Fear of scandal impelled the Government to some sort of activity. But this is the very most that can be said, and at last the Jews informed the Consuls-General that they thought they should be better off if foreign Governments did not interfere on their behalf. They had indeed one most singular champion. The United States had thought fit to mark their zeal in the cause of humanity by appointing as their Consul at Bucharest an American Jew, and this Jew was a Jew of a very famous kind. He claimed a sort of supreme mission to drag all the grievances of the Jews to light, to listen to every tale any Jew would tell him, to thunder his wrath at the Government, and to wage a war with Roumanians in general. The consequence was that, as the English Vice-Consul wrote to Lord GRANVILLE, "M. PEIXOTTO now goes about armed with a bowie-knife and a revolver, and threatens to use them on the very 'first occasion.'" *Si vis pacem para bellum* appears to have been the motto of this remarkable diplomatist.

So far as the Roumanians and Servians condescend to excuse themselves, their excuse is that it is really quite impossible not to hate the Jews. They are so incredibly filthy and nasty, they nourish such horrible diseases in their disgusting dwellings, they are either so rich through their vile commercial arts that honest Christian traders must loathe them, or they are so wretchedly poor that it is distressing to think they should be alive. The precautions taken against these objectionable creatures are the following:—They are not allowed to hold houses or land, they are not allowed to live in the country, they are not allowed to sell spirits. No foreign Jews are permitted to come into the country, unless they can distinctly prove that they are so well off that it would be quite monstrous to turn them away. No Roumanian pretends that Sir MOSES MONTEFIORE or Baron ROTHSCHILD ought to be turned back at the frontier, although there are Roumanians who assert that the authorities would be quite justified in sending away Jews even of this class, if they thought fit. At one time the bright idea struck the Roumanians that something more might be done than had ever been done before. What if the Jews were turned bag and baggage out of Roumania? This would solve every difficulty. The great question was where to send them. The experiment did not seem very promising if tried on Austria or Russia; but there was no knowing what the Turks would stand, and so it was decided to try

Turkey. But even Turkey was to be treated with some respect, and therefore the batch of Jews selected as the pioneers of their nation were not landed on the Turkish mainland, but on an island composed exclusively of mud, not far from the Turkish shore. There the Jews were left to take their chance, and when they were discovered by the Turks they were simply taken back to the Roumanian shore. The Turks had enough bag and baggage of their own, and did not want any addition. To avoid complications with the Roumanian mob which was watching the proceeding, the Turks did not go quite up to the opposite shore, but stationed themselves near it, and made the Jews leap into the water. Two were drowned, although the rest got off with their lives; so that at least the Roumanians had not had all their trouble for nothing, but succeeded in reducing the number of Roumanian Jews by two; and even a couple of Jews less in the country seemed something to be thankful for. But the Jews are the most tenacious people in the whole world, and not even persecution can keep them wholly down. They are not allowed to sell spirits, but they do sell them. They somehow manage to keep possession of their beloved stores, where they retail alcohol, blended, as it is popularly said, with vitriol. Mr. VIVIAN, who until recently was the English Consul-General at Bucharest, was so struck with this curious fact that he made a tour of personal investigation to inquire into its causes. The conclusion to which he came was that the Jews kept the spirit-stores for the simple reason that the Christians were too stupid to understand how to keep them. The Jews have that inborn superiority over their persecutors which fits them to keep a very low public-house—a flight of genius too high for the noble Roumanian with his guaranteed independence and his enlightened religion. The Jews are no doubt very dirty and very disagreeable, but they are cleverer than the Roumanians and the Servians, and far more industrious. This is the simple secret of their sufferings. They are hated just as a lout of a boy whose waistcoat is smeared with grease, who plays at no games and joins in no conversation, but who gets to the top of his class, is hated at school. The Roumanians and Servians at once despise and fear the Jews. They can neither do with them nor without them. There are thus lulls and crises in the persecution. Loathsome as the Jews may be, yet men who have a natural thirst for a mixture of spirits and vitriol would rather have it from a Jew store than not have it at all. The Jew lives on sufferance. Suddenly some one is more vexed with his prosperity than cheered by his liquor, and the Jew is denounced, sold up, and ruined. Then he or some other Jew begins again, and so the life of Jews in Roumania passes away—one of the saddest and most forlorn lives, as it would seem, lived by any of the children of men.

THE CLYDE SHIPBUILDERS' LOCK-OUT.

At a time like the present, when the industrial prospects of the country are so gloomy, and there is so much uncertainty and anxiety as to the future, such an event as the lock-out of the shipbuilders on the Clyde is a most unfortunate aggravation of the general distress. This dispersion of labour began to be partially carried out on Saturday last, with the effect of throwing 10,000 men at once out of employment; and, if a settlement is not immediately come to, the total number will probably amount to from 25,000 to 30,000, involving a loss of not less than 50,000*l.* weekly in wages, to say nothing of the consequent hardships inflicted on the families of the workmen and on the shopkeepers of the district. Nor is even this the limit of the impending evil; for, apart from the waste of resources in the meantime, the complete stoppage of the shipbuilding business may drive the trade away from the river, which, it will be remembered, was the result of a similar strike some years ago on the Thames. Under such circumstances, the lock-out is obviously a calamity of the first magnitude, as bad in its way as a famine or an epidemic. The Trade-Unionists, of course, are raising an outcry against what they consider a tyrannical outrage on their supposed liberty to annoy and paralyse their employers without being exposed to reprisals; but in cases of this kind the question always is, who, in the main, are to blame? For the lock-out in itself the employers are immediately responsible; but it is only fair to assume that they have not taken so grave a step without careful consideration;

and they are also entitled to plead that it is an act of self-defence into which they have been forced by the conduct of their men. Some time ago there was a general combination of the shipwrights, riveters, and other classes of shipbuilding operatives on the Clyde—whose working hours are only fifty-one a week, while on the Tyne and in most English ports they are fifty-four—for the purpose of demanding an increase of wages which, in one way or another, would have amounted, it is said, to nearly fifteen per cent. on the current rate. The trade was then in a depressed condition, with no likelihood of early improvement; and most people will think that the agitation occurred at a singularly inopportune moment. This was, at any rate, the view which the employers took, and they at once gave notice that they were resolved to resist such demands to the utmost, as it was quite out of their power, in the then state of the markets, to agree to them except at a dead loss. Thereupon the ironworking section of the operatives quietly went on with their work on the existing terms; but the shipwrights, after asking to be allowed to examine the books of the firms with which they were connected in order to ascertain their precise financial condition, which was of course refused, struck in a body. Although, however, the strike in itself was confined to the Glasgow shipwrights, it was evident that all sections of the trade, though continuing to work, were practically supporting it.

The operatives of the Clyde yards, in fact, adopted the tactics which had formerly been tried, not with success, by the Welsh miners—that is, to attack the proprietors in detail by strikes in particular cases, while the general body of men drew their wages as usual and assisted those on strike, whom they recognized as fighting their battle. The employers naturally objected to be dealt with in this piecemeal fashion, and felt the necessity of combining for joint protection. The present lock-out no doubt affects in its operation a large body of men who are willing for the present to work on the masters' terms, and who complain that they are very unfairly treated in having to suffer with the strikers. It does not require much reflection, however, to see that, however grievous a lock-out may be in some of its effects, it is practically brought about by the men themselves, and that they have it in their power to save themselves from it. The ground on which the employers profess to have acted is that the shipwrights' strike was only the beginning of a combined movement against themselves, and that it was necessary to put a stop to these constantly recurring agitations for advanced wages, which placed those against whom they were directed in a very disadvantageous position, both from the uncertainty which was thus imparted to the fulfilment of contracts and the increasing expense of their arrangements with their hands. Hence they determined to make a stand at once, and the lock-out was applied not merely to the Glasgow shipwrights, but to the whole body of workmen engaged in the different branches of shipbuilding along the Clyde. This was certainly a very sweeping measure, and its consequences are for the time deplorable; but it is possible that it is only by a decisive proceeding of this kind that the difficulties out of which these strikes and lock-outs arise can be met. In other words, lock-outs are the direct and unavoidable results of strikes.

This system of warfare, barbarous as it may seem, is unfortunately now an old story; and, though it might no doubt be conducted with greater moderation and reasonableness on both sides, there is at present no apparent probability of a more satisfactory substitute being discovered. It is natural and inevitable that there should always be a certain element of conflict in the relations between the employers and the employed. Each side has a perfect right to make its own terms, and in all branches of industry there is the same struggle. Among most classes of the community, however, people have the good sense to take what they can get, even though not satisfied with it, or else to seek some other employment. Strikes are never heard of among clerks or shopmen. It is the labouring class alone who imagine that they have a right to settle their wages for themselves, or else to leave off work altogether; and there cannot be a more short-sighted and foolish idea. It is no doubt in a certain degree a loss to an employer who has costly machinery to use to have it brought to a stand-still for want of labour; but his capital remains, and he can invest it in other ways. As a rule, a mechanic has only his labour for capital; and if he puts his hands

in his pockets and refuses to work, he loses it altogether while he maintains this attitude. It is often said, and in theory it is true, that co-operation is the proper resource for workmen who quarrel with their employers; but the experience of this system shows that in carrying it out brains and business capacity are at least as indispensable as physical power, and are entitled to adequate remuneration; and thus the old difficulty continually arises.

Of course this is all very stale and threadbare talk, and is familiar to every one, but it is not the less true; and, though there are unquestionably not a few employers who are too hard and grasping, just as there are labourers who are too greedy in their own way, it is on the side of the men that the most conspicuous ignorance and blundering are usually displayed. The leading principles on which the Trade-Unions usually act are essentially false and mischievous, whatever may be their effect in particular cases. When the markets are good and steady, it is natural that working men should expect to have their share of this profitable state of things; and, under such circumstances, they are generally able to get it. But, on the other hand, there are bad times when the employers are pinched, and when the men also must expect to be not so well off. The idea that wages are always to be kept up to a certain point or even to advance, irrespectively of the general condition of the trade and the way in which the workmen do their work, is a pure delusion; yet this is practically what the Trade-Unions have been trying to carry out. The great aim of these organizations is by artificial and arbitrary rules to multiply as far as possible the number of people who are engaged on any piece of work, to equalize the pay without regard to relative skill or honest industry, to shorten hours, to check production, and at all hazards to raise wages. According to a calculation which has lately been made, the number of men employed in the coal-mines increased between 1861 and 1875 by 80 per cent., while the output only increased by 54 per cent., the cause being that it has been systematically kept down by the miners, who now turn out yearly, on an average, only 249 tons per man as compared with 305 tons in former years, thus reducing the value of each man's service. There has also been a steady effort to shorten hours of work, and to put down piece-work, as affording a fair estimate of a workman's value to his employer. In the present instance of the Clyde shipbuilders, the *Industrial Review*, the organ of the Trade-Unionists, charges the employers with trying "to bring on a general fight for the purpose of winning back long hours and the lowest possible wages," and asserts that "the men cannot permanently accept conditions of work and life that they have been forced into during a deep depression of trade, and therefore defeat now only makes future warfare necessary and certain." The answer to this is obviously that wages must correspond to the fluctuation of markets, and that, while the markets are depressed, working-men must be content with less than in prosperous times, on account of the diminished demand for their labour and its reduced money value. In the same paper we find illustrations of this unreasonable temper in other trades. "The miners of Lancashire and Cheshire," we learn, "have resolved to oppose the action of the masters in the threatened reduction of ten per cent. in wages," and to "support the men on strike to the best of their ability." The nut and bolt makers of the Midland counties also claim to retain the wages of good years in the present days of utter depression; and the Bromsgrove nailmakers are equally blind to the circumstances of the day, and have "unanimously resolved not to take out the iron at a reduction," and "processions of nailers parade the town, singing hymns and loudly cheering, as if the battle were already over." In a report to the Ironfounders Society the Secretary says:—"We are sorry to say that labour appears to be at a discount all over the civilized world, and this is not because it is not required, but simply because its products are not equitably distributed. The millionaires get the lion's share, and it may be truly said, 'Unto him that hath it shall be given, but unto him that hath not it shall be taken away.'" Here, again, it is clear that the depression must necessarily affect the demand for labour, and that its price must go down, employers being subject to similar conditions. The Scotch miners, too, want an advance of five per cent. down, and another five per cent. in July. Yet all the time the coal and iron trades have very much declined, and of course the lock-out on

the Clyde will add to the general collapse. Instead of running their heads against the wall in this way, working-men ought for their own sakes to do their best, not to paralyse, but to keep up trade, by working harder, so as to make the most of the machinery and reduce the cost of production, and thus lay a basis for better pay. Unfortunately, they are too often advised by persons who seem to have a greater interest in fostering strife than in cultivating the welfare of the class on whom they live; and until these pernicious influences lose their force, things must go on very much as at present. On Wednesday the Clyde Ship-builders' Association considered a proposal for arbitration submitted by Provost WILSON of Govan; but it was decided that it was impossible to fix a basis for arbiters to proceed on. The lock-out will, therefore, be continued, and as contracts expire the number of men thrown out will be greatly increased.

THE TRANSVAAL ANNEXATION.

SIR BARTLE FRERE'S Report to Lord CARNARVON on the annexation of the Transvaal is almost too good to be true. The GOVERNOR of the Cape has scarcely had time to ascertain that the great majority of the Boers welcome the change; and it is not a little surprising that an able veteran in administration should announce in the sentimental style of a playbill that, as the troops crossed the frontier, "along the line of the route everywhere the "Boers, the spectators, and the pleased officials offer their "services." According to another, and perhaps more accurate, version, the spectators were pleased, and the officials simply offered their services. Probably that part of the population which was discontented stayed at home when the troops of the annexing Power approached. It may be hoped that the pleased officials are not a sufficiently numerous body to impose a heavy charge on the finances of the new colony for salaries or pensions. Sir THEOPHILUS SHEPSTONE, when he determined on annexation, was too cautious to rely on the sympathy of the Boers or of the pleased officials. On the contrary, he administered a caution to those who might offer opposition, armed or otherwise, to the change. In the address which accompanied the Proclamation he said, "I know the "feelings of those who are against it as well as of those "who are for it. To the former of these two classes I have "to say that, as sensible and thinking people, it is your "duty as well as mine to repress unavailing sentiments, "and to look facts fully in the face." There may be reason to hope that the Dutch inhabitants of the Transvaal will in course of time recognize the advantage of reunion with the English Colonies. In the meantime it seems useless and undignified to describe their satisfaction in language which might have been copied from a Russian bulletin announcing a fresh conquest in Asia Minor. There is at present little difference of conjectural opinion as to the expediency of superseding the local Government; but it is not the less to be regretted that the annexation was accomplished by a display of force. The experiment of a plebiscite or popular vote, as it was formerly practised under the French Empire, would have been at once hypocritical and uncertain in its results; but there was some advantage in a fiction which disguised the real operation of irresistible force. The perfect liberty of speech and writing which must prevail under English administration will offer abundant opportunities for the expression of future discontent. Patriots will not soon be tired of protesting against the validity of compulsory allegiance.

Sir THEOPHILUS SHEPSTONE'S Proclamation is a vigorous and argumentative State paper. With sound judgment the Commissioner dwells almost exclusively on the reasons which render annexation necessary for the safety of the Transvaal itself. The interest of the neighbouring communities in preventing a native war is, for the most part, rather implied than expressed. The Dutch farmers are reminded that of late years their Republic has been growing weaker, while the power of the natives has increased in a still larger proportion. The local Government has been unable to extend its protection to some of the border districts, and consequently the settlers have been compelled to hold their lands by the tenure of paying a kind of tribute to native chiefs. Some surprise will be excited by the statement that the people of the Transvaal were exposed to the danger not only of external but of civil war. It may

easily be believed that the State was distracted by the struggle of political factions; but it would have been strange if they had resorted to arms for the settlement of domestic differences in the presence of a common and formidable enemy. It is only known that the payment of taxes to the Government was in some districts refused; and there can be little doubt that the country was approaching to a state of anarchy. The petty war of last year produced or revealed a new danger by disclosing the want of warlike aptitude among a race hitherto remarkable for bravery. For some unexplained reason the Transvaal volunteers were backward and inefficient in the field, and the only success was obtained by the aid of native allies. It is not fully understood how the quarrel with the enemy was patched up for the time; but it was well known that hostilities were only suspended. "The "SECOCOENI war, with its consequences and ill effects, disclosed for the first time to the native Powers outside the "Republic, from the Zambesi to the Cape, the great change "which had taken place in the relative strength of the white "and the black races; thus at once shaking the prestige "of the white man in South Africa, and placing every "European community in peril." If the facts are accurately stated, the measure of annexation seems to be morally and politically justified; but it is greatly to be regretted that those who were exposed to the most imminent danger could not be convinced in time of the disadvantage of their isolated position.

Sir THEOPHILUS SHEPSTONE'S first administrative measure seems likely to be popular, though it may perhaps lead to ulterior embarrassment. The previous Government had imposed a war tax on the people, and had threatened to distraint on the property of those who failed to pay the impost. The Administrator has of his own authority suspended the levy "until, with the assistance of the people, "some more acceptable plan can be devised." Payments already made are to be allowed as a set-off against future taxes. The English Government has apparently undertaken for the present the defence of the new colony; and the farmers will therefore enjoy the advantage of exemption both from pecuniary contribution and from personal service. There is reason to hope that the obligation of defending the Transvaal will not be onerous. The native chiefs are not wanting in political intelligence, and they are by this time aware that an attack on an English possession would be resisted both by the other colonies and by the Imperial Government. They will be secured against the encroachments and violence of borderers who have up to this time been practically uncontrolled and irresponsible. The withdrawal of provocation will coincide with the increased danger of any attempt at revenge. It is believed that the Kaffir tribes in the Transvaal territory are less warlike and less aggressive than the Zulus of Natal, who have lately shown a restless disposition. The natives in the neighbourhood of the Cape have been accustomed to equitable treatment, and they have also a salutary appreciation of the power of the colonists. In Natal the native chiefs, notwithstanding their great numerical superiority of force, have been deterred from hostile measures by the prudent vigilance of Sir THEOPHILUS SHEPSTONE and his colleagues. In the Transvaal they will henceforth have to deal with a Government which they have learned to respect and fear. If peace is permanently maintained, the more intelligent Dutch inhabitants can scarcely fail to acknowledge the advantages of annexation.

Sir THEOPHILUS SHEPSTONE had, before he adopted a decisive measure, taken the precaution of communicating with the Kaffir chief who was last year at war with the Transvaal. It was ascertained that the supposed treaty of peace was not regarded as binding, and that fresh hostilities would immediately recommence. On a balance of inconvenience, Lord CARNARVON'S agent thought it better to anticipate the war than to wait for the application for aid which must almost certainly have ensued. Any terms which seemed expedient might have been imposed as conditions of assistance; but it might not have been easy to terminate a war which had once begun. It is significant of the state of affairs that the annexation is generally regarded as complete and final, although Sir THEOPHILUS SHEPSTONE'S authority is only provisional. In point of form the SECRETARY of STATE may at his pleasure treat the arrangement as temporary, and restore independence to the Transvaal as soon as the immediate danger has passed over; but there is little chance of the adoption of a course which would be inconsistent with Lord CARNARVON'S general policy. The language

which he has used both in his speeches and his despatches expresses a conviction that all the civilized communities in South Africa ought as far as possible to be united. His instructions to Sir THEOPHILUS SHEPSTONE would not have provided for the case of forcible annexation of the Transvaal unless such a measure had seemed to be permanently expedient. At home the COLONIAL SECRETARY has no opposition to apprehend. Both Lord CARDWELL and Lord KIMBERLEY concur in a policy which is entirely consistent with the doctrines which they maintained when they were in office. There can be little doubt that, whatever course may be adopted by the Ministers at Cape Town, the annexation of the Transvaal will be popular among the South African colonists. The existence of neighbouring independent States involves the possibility of commercial exclusion, of political rivalry, and perhaps of war. When one of the Dutch Republics is already subjected to English supremacy, there is perhaps a better chance of including the Orange Free State in a South African Federation. Even the native tribes, if they understood their own best interests, would welcome an arrangement which renders war more formidable, and therefore less probable. The only drawback is the forcible method of annexation, which will probably long be resented as a grievance.

THE CATTLE PLAGUE AND FOREIGN MEAT.

WHILE the Select Committee on the Cattle Plague are resting from their labours, it may be useful to re-state the argument in favour of prohibiting the importation of live cattle from the Continent. Unfortunately the question has come to be regarded as a contest of irreconcilable interests; whereas, if it could be looked at without prejudice, it would be seen that in the long run the interests of everybody concerned are substantially identical. There are two classes of persons whom legislation on the cattle plague will affect—the breeders of cattle and the eaters of meat. It is alleged on behalf of the former that the cattle plague may at any moment break out among their stock, and that, though the compensation paid for the cattle destroyed in consequence of such an outbreak may preserve them from absolute ruin, it does not protect them against heavy loss. They say, further, that this loss can invariably be traced in the last resort to the importation of cattle from abroad. The cattle plague is not an indigenous disease; it is always communicated to English herds by some infected stranger. More than this, they contend that the public themselves suffer largely from this same cause. Cattle cannot be compulsorily slaughtered without regard to the condition they are in or the demand that there may be for them, without a very considerable rise in the price of meat. Of the supply which in a normal state of things would be sent to market at regular intervals, part never gets to market at all, while part is hurried thither all at once. Nor is this the only loss the community has to bear. The compensation paid to the owners of the slaughtered cattle has to come out of the public purse, and it is impossible to avoid paying it, because without it there would be no certainty that the infected beasts would be slaughtered and the progress of the disease checked. To all this it is answered on behalf of the public that the farmers must not be taken as judges in their own cause. It would not be enough for this purpose to forbid importation of cattle after an attack of cattle plague has broken out. When once the mischief has found its way into the country, a great deal of loss may have to be incurred before it can be finally stamped out, and the declared object of the farmer is to make any future outbreak impossible. The buyer of meat, therefore, will be in the position of the buyer of bread in the days of the Corn-laws. The supply of home-grown food will be excellent in quality and abundant in amount, but it will be entirely in the hands of the raisers of cattle. There will be no competition from abroad, and consequently nothing to prevent prices from being maintained at any level which the stock-farmers choose. This will especially be felt in London, where foreign cattle are chiefly sold. There will be no scarcity of meat for those who can afford to pay the prices asked; but, inasmuch as cattle brought from the grazing counties will have to travel by more expensive modes of carriage than the cattle brought by sea, these prices will, even apart from any combination among those whose interest it is to keep them up, be necessarily higher than they are in

presence of foreign competition. From the consumer's point of view, even disease is preferable to prohibition. Disease comes by fits and starts, and the discomforts of a year of scarcity may be compensated by the comforts of several years of plenty; but the effects of prohibition are continuous.

These are pretty much the arguments used on each side, and when first the cattle plague appeared in this country there was certainly something to be said for the consumers' view of the question. On the whole, we think that it was a wrong view, because it left out of sight the very small proportion of cattle that comes from abroad, and the immensely preponderating proportion that is bred at home. With free trade in cattle the amount of foreign meat eaten in this country is not more than from 5 to 7 per cent. of the whole quantity consumed. Consequently the competition among the sellers at home has a very much greater influence in determining the price of meat than the competition between home sellers and foreign sellers. The position of the farmer under the Corn-laws was a different one from that which he would hold if the importation of cattle were forbidden. He could not grow as much wheat as experience has shown the country was able to consume, but he is able to breed as much meat as the country is able to consume. If English wheat had been liable to a disease brought from abroad, it would still have been to the interest of the consumer to abolish the duty on corn. He would have had less home-grown bread to eat whenever the wheat crop failed from disease, but then the deficiency would have been made good from abroad. But, supposing the supply of cattle to fail from disease, the deficiency could not be made good from abroad. The obvious inference from this distinction is that the consumer is directly concerned with the health of home-grown cattle. He cannot replace them at his pleasure when they are destroyed; at any rate he can only do so at a cost which would raise prices to a higher level than that which they would reach under a system of prohibition. If free-trade only brings us 5 per cent. of our meat, the health of the 95 per cent. which is grown at home is of more importance than the unrestricted import of the fractional balance. Still the influence on prices of the withdrawal of a part of the ordinary supply is sometimes out of all proportion to the amount withdrawn; and when first the cattle plague appeared, the consumer might have used this fact as a reason for preferring the risk of disease involved in the continuance of importation to the risk of high prices involved in the prohibition of importation. The choice might have been a mistake, but it would not have been altogether unreasonable.

All reasoning, however, which is based on the identity between the prohibition of the importation of cattle and the prohibition of the importation of meat has been upset by the recent improvements in the arrangements made for the transport of carcasses. There is every probability that, in the ordinary course of events, the importation of cattle will be superseded by the importation of meat as soon as the traders at present concerned in the former traffic have had time to transfer their capital to the latter, or as soon as other traders have brought new capital to new undertakings. The recent arrivals of American beef have made this clear. There are many qualifying considerations to be taken into account when speculating on the influence which this particular import will have on the English meat supply; but none of these affect the fact that fresh meat can be brought from America and sold in London at a cheaper rate than meat killed in England. There may be doubts as to the quality of the meat, and doubts as to the extent of the supply. But the doubts as to the quality relate to the breeding of the cattle, not to the mode of carrying the carcasses; and the doubts as to the supply relate to the possible increase of the home demand in the United States, or to the possible competition of more profitable ways of employing capital. Given that foreign-grown meat can be introduced into this country, and be sold at a price which will pay the foreign growers, there is no longer any advantage in introducing it alive rather than dead. If it is possible to bring dead meat by ship from America, there are other countries from which it can be brought in the same way and in a shorter time. If it is objected that a great deal of our foreign meat supply comes from inland grazing grounds, and that to slaughter it at home and then send it to England will involve carriage by railway as well as carriage by sea, and that the former is much the more expensive, the answer is that there will be no more need to

bring dead cattle by train than there now is to bring live cattle. The foreign cattle which come to England from Rotterdam or Hamburg must first get to Rotterdam or Hamburg. It is not proposed to make any change in the earlier stage of their transit; that is a matter for those who breed them and consign them to these ports to consider. The change in the method of transit to England only takes effect when the cattle have reached the port of embarkation. The new system says to the owner of a herd of cattle standing on the quay at Rotterdam—Spare yourself the trouble of putting all these beasts on board ship with the certainty that some of them will die from the sufferings they experience on the passage, and that the value of all of them will be lessened from the same cause. Have them slaughtered where they stand, and their carcasses shall be carried to England so as to ensure their arrival in as good condition as though they were brought alive to London and then slaughtered. It will be found by degrees that the carriage of meat in good condition is a very much easier problem than the carriage of cattle in good condition; and meat necessarily takes up less room when it is dead than when it is alive. The cost of conveyance will be less, and the profit to the seller greater. Probably, as the new system becomes better known, the methods at present employed for bringing cattle from the interior to the coast will be found to admit of improvement. The expense of carrying dead meat by railway is so much less than the expense of carrying live cattle that we may expect to find an increasingly larger proportion of cattle slaughtered at the place of breeding, and carried thence to England in vans which will be merely transferred from their place on a railway-truck to their place on a steamer's deck. At the annual meeting of the Royal Agricultural Society on Tuesday, it was stated that contracts had been entered into for the supply direct from the slaughter-houses of Vienna of the carcasses of fifty thousand sheep and from three to four thousand oxen. The meat will arrive in England in from fifty-four to sixty hours from the time it is killed. Prohibition of importation of live cattle has now become a consumer's question. Prohibition means speedier arrangements for the introduction into this country of as much foreign meat as can be disposed of, together with absolute security against any diminution of the home-grown meat supply by reason of cattle plague. Importation means delay in the perfecting of the arrangements for the introduction of foreign meat, combined with a constant risk of losing a large part of the home-grown meat supply from the cattle plague. If consumers understood their own interest, their demands for the prohibition of importation would be too loud and too importunate for the Government or Parliament to resist.

INTELLECTUAL WOMEN.

THE question which used to exercise French wits, as to whether ink stains might not be thought ornaments to a lady's fingers, has long ago been decided. It is one of the questions to which, as British Hegelians are fond of saying, you cannot answer "yes" or "no." It implies more than is explicitly stated, and is settled by the formula that women may read and write without neglecting the simple and obvious duty of washing their hands. No one expects a man of letters or a philosopher to go abroad with the mark of his vocation upon him, and to put the problem in the old shape was to insinuate that literary ladies were less careful than men in their dress and habits. We may grant that this particular sneer is out of date, and yet it does throw light on the great cross of intellectual women, and on the chief snare that besets them. The world has not loved them, nor even behaved with ordinary fairness in its judgments of them. If women followed their natural instincts, if all their talk was personal, and if all their interests lay in their dress, their admirers, their rivals, and their families, they were sneered at as frivolous and mindless. And when they turned to the things of the mind, they were condemned as prigs, pedants, *précieuses*, and blue-stockings. The reason of these latter charges is found by the advocates of the fair in the jealousy of man. But the real cause is to be discovered in that eagerness of converts which impelled some of the *précieuses* to be as slovenly as the most grubby old *avant*, and which still urges clever women into provoking extremes of intellectual abandonment.

Ladies seldom take up intellect as a habit of life very early in their career. Their girlhood has, up to the present enlightened decade, been passed even as the girlhood of the most frivolous sister. They have never had their time to themselves; but, in the nursery, school-room, and drawing-room, have been forced to walk in the prim paths laid down by early governesses. French grammar, the piano, Mrs. Markham's England, and a comparative study of the mountain heights of South America do not awaken, arouse, and stimulate original thought. A woman has gone through her

girlish years, and had her round of dances, flirtations, country visits, and proposals, before she has a chance of discovering that she too has a mind, and likes to read history, or philosophy, or mathematics, as the case may be. By the time the discovery is made, the slow battle of freedom has also probably been won. The despotism of father or of brothers has been fought down, and only ancient aunts from a country town fire the distant and random gun of remonstrance, and wonder what Matilda will do next. Matilda, feeling that the time is short, makes progress with desperate energy, and her whole being is absorbed in her new pursuits. Nothing can be more disagreeable to the old friends of the intellectual woman. They soon notice that she takes no interest in their conversation about their neighbours' incomes and bonnets. What the intellectual woman loses in their esteem she does not gain in that of men interested in the same pursuits as herself. This is not because they are jealous, as is fondly supposed; but because, when they meet the opposite sex, they wish "to forget their barren knowledge awhile." They have a hundred other interests, which came to them in their youth. Cuneiform inscriptions, the Popes of the Renaissance, chemistry, or Greek, or poetry, or novels, are the business of their working hours, and "intellectual hygiene" demands that they shall sometimes forget them. But to forget them in the presence of the intellectual woman is to insult her bitterly, and to "think her not worth talking to." Very few ladies attain Miss Martineau's pretended dislike of "shop." In her sublime conceit, that worthy woman posed as a mistress of her subjects, and she was only vexed when young barristers, mere amateurs, tried to draw her out about education and the gratifying diminution of crime. She soon let them know that she was not as other intellectual women, though it is not even now possible to guess how her neighbour at dinner was to approach her in conversation. The majority of her sisterhood still terrify the weary by their zeal in season and out of season. This ardour of the convert is perfectly natural and excusable; but it answers to the ink stains on the fingers. Intellectual women, *serice studiorum*, have discovered a sort of safety valve, an outlet for their pent-up knowledge, which is adequate, indeed, but not otherwise useful. They have fastened on the examination system with a ferocity of enjoyment which is likely to perplex a much examined race of men. What the male student seems chiefly to pine for at present is a respite from examinations. At school he was always passing, or failing to pass, into a higher form; and when he reaches the Universities he grumbles that his valuable time is wasted and his unique power frittered away by tests derived from the benighted Chinese. To hear a young and illustrious don speak of the "examination system," one would think he was denouncing the baby-farming system, or the coolie system, or clerical fellowships, or some other flagrant abuse. He does not know what a sweet boon papers of questions are to ladies who cannot elsewhere find a free outlet for their opinions about the divorces of Henry VIII., the tactical errors of the French at Crécy, the origin of trial by jury, and a hundred other delightful problems in history, arithmetic, logic, and kindred sciences. Persons whom one would naturally expect to turn their knowledge and talents to more practical purposes simply revel in passing every examination of which they can hear at every local centre coloured on the map of England. Thus institutions which were intended to test the knowledge of the young become a restricted form of publication, in which a very great deal of knowledge, cleverness, and enthusiasm is scattered to the winds and the waste-paper basket. The zeal for passing examinations might be ascribed by the cynical to emulation; but, as a rule, the results of these competitions are not blazoned abroad in such a way as to please conceit. Diffidence about approaching a larger public, more than love of display, crowds examination rooms. It is plain that their popularity indicates a mere moment in the history of the devotion of women to study.

It is provoking to be attacked at a picnic with questions as to the date of Papias. The deck of a yacht is not precisely the spot on which to start a hunt after the real nature of the Absolute. The gentleman who complained that his partner in the waltz insisted on "drawing" him as to the relations which may be presumed to exist between Time and the Unconditioned had good reason to grumble. Comte's opinions about the characteristics of the architecture of Positivist cathedrals are too recondite to be discussed over soup and fish. At a boat-race a young man's fancy does not turn to thoughts about the Stone age in Egypt. Advanced ladies are apt to bring these and similar matters on to what novelists still call the *tapis* just when one would least expect them. It is rather absurd to carry on a conversation in such circumstances in the serious spirit of Socrates and Diotima. And it is difficult to put the questions by without being accused, when opportunity serves, of superciliousness or rudeness. Every one has not in such a juncture the audacity of the man who explained the word "idea" to be the Russian term for female idiot. It is not given to every one, when asked out of season what sort of book so-and-so is, to reply that it is a small pink book. Even where the impudence exists, the brutality need not be present. The science of snubbing is one which ought never to be practised under the temptations to which we have referred. We must wait till things find their level, till the studies of men are approached by women early in life, and are gradually assimilated, not pounced upon by a sudden effort and made the one absorbing interest of existence.

The friends of the higher education of women may declare that the present position of the eager seeker after knowledge is merely the discomfort of a stage of transition. That "we do indeed live

in an age" is almost the only point about which all comprehensive theorists are agreed. When they go further they are found to differ among themselves as to the precise character of this period; but there is a certain consensus of opinion on the side of the idea that we live in an age of transition. The intellectual woman of the moment finds herself deep in this vale of rapid change, and she has to take the consequences of the situation. But the friends of the higher education aim at bringing up a sort of young ladies who shall be intellectual from the beginning. Their eyes will open on the tree of knowledge, even of mathematics and the dead languages, at an age when their aunts were still in the bond of the use of the globes, and the gall of elementary musical exercises. Thus science, in the eyes of the new generation of girls, will have none of the temptingness of the forbidden, the occult, the unfamiliar. When the apple is always within reach, and free to be plucked, the apple will no longer be snatched at in season and out of season. Knowledge will be gradually assimilated, not greedily devoured. There will be no more mistakes about what is essential and what is merely accidental. Lectures on *omne scibile* will no longer be crowded by feverish takers of exhaustive notes. Examinations will cease to be regarded as delightful excitements and charming opportunities of display, which the jealousy and selfishness of men have too long reserved for their private enjoyment. When study becomes more or less a thing of course among a certain number of women, and offers a career, ladies will take the thing with as much coolness and leisure as public schoolboys and undergraduates do at present. In the next generation the position of intellectual women will be secured, and the fretfulness of novelty and of enthusiasm will have been worn off.

This is a hopeful and a not improbable theory or prophecy. Looked at with the eyes of calm approbation, and of criticism as nearly as possible impartial, the whole scheme shows one or two weak points. It will always be difficult to get as many side interests into the lives of women who devote themselves from youth to study and education as men engaged in the same pursuits enjoy. Athletic sports, which are always either blamed or praised too much, do some good by diverting attention from the strain of intellectual ambitions. All the free life and adventurous existence of the student keeps the mind open and fresh. It is hard to see how the advocates of the higher education of women propose to secure for them advantages of this sort. Their spirit of emulation is far keener than ambition among young men. Their concentration is almost febrile. Their very conscientiousness comes out strongly in their pursuits, and they grudge themselves every holiday and the most simple pleasures. Too much stress may be laid on these characteristics by theorists who expect a learned generation of women to be the mothers of a race of turnip-headed Englishmen with a native tendency to water on the brain. Still a survey of the surface at least of the whole question seems to show that the learned life is only for a rare woman here and there, peculiarly favoured by circumstances. This is a thing that ladies need not regret. "The meanest creature that lives, a spider or a toad," said Hazlitt, "has its mate or fellow, but the scholar has no mate or fellow." Not many women would choose to be scholars with the certainty of this loneliness before them.

THE GRAND ROPE OF THE CATARACT.

PEOPLE who do not mean to take their boats above the First Cataract into Nubia go from Assouan to Philæ by road; people who are going further remain on board and ascend the river. As there are only five miles between the two places, both ways are traversed by most tourists, the land road being through an interesting valley and past the ancient quarries; but the river is much more exciting to an ordinary traveller. The archaeological objects to be seen are few, but there is wild scenery, and there are wild men, and there is the grand rope of the Cataract, of which he hears at every turn. The boat is no longer under the conduct of its own officers and crew, but is handed over to a deputation from one of the villages on the bank. They all belong to a tribe of professional pilots, and derive their means of livelihood from their skill in navigating the rapids. It is not easy, however, to get away from Assouan. Every difficulty is made by the too hospitable authorities. The channel is narrower than it was last year; your boat is six inches too long or too wide, or the channel is wider and your boat too small. There are two boats and a steamer before you; the wind is against you and too strong, or it is for you and too weak, or perhaps wanting altogether. The grand rope is out of order, or has been lent. On the whole, you delay some ten days, and have leisure to write letters, to visit the bazaar, to call on your fellow-travellers, to explore the valleys, and perhaps to go to Philæ by land on a camel or on foot or both, before your own summons comes to tempt the dark passage and the raging billows. At length you leave the moorings under the rocky side of Elephantine. The boat is ruled by a howling crowd of more than half-naked strangers, headed by an ancient Arab who may be described heraldically as "a salvage man, sable; vested, azure; and wreathed about the brows, argent." There is a narrow passage between Elephantine and the eastern shore. High red granite rocks, every flat surface covered with hieroglyphics, are on the left hand; and on the right is the northern end of the island, crowned by great masses of Roman masonry, founded below on rounded boulders of enormous size. Some of them show

marks of being water-worn, others are fresh as if broken but yesterday. The imaginative traveller may trace in one, just beneath the Roman wall, the form of an elephant rising from the river, and may inquire the possibility of its having given the comparatively modern name to the island. Higher up, the stream is dotted all over with black rocks, a little green patch appearing here and there. The hills on your right—that is, on the western bank—are of drifting yellow sand, almost to the water's edge. On the eastern side there is nothing but granite, sometimes in great boulders, heaped up to the height of two hundred feet, or even more, every hill crowned with a domed mosque; sometimes rolling down to the shore like the track of a great watercourse, every pebble the size of a house. In front, due south, are the rapids, where green islets, frowning rocks, and narrow-rushing channels form a labyrinth whose intricacy is not diminished by the rays of a blazing sun. Though Eratosthenes thought he had found the tropic at Syene, it is really some thirty miles further south; but half a degree makes little difference in the sun's height at noon, except to an astronomer. Everything seems to shine—even the sand. The water is dazzling; the rocks are polished, so that they look as if they had been covered with blacking and varnished. The ancient Egyptians knew that even syenite may be polished with sand and water. The sailors who buzz wildly round the boat are all polished, outwardly at least, and look like bronze statues newly cast. As the dahabeeah runs before a strong breeze towards the rapids, it is well to keep an eye on the rocks which are nearest. The faces of almost all bear some hieroglyphic inscription, more or less distinct according rather to the grain of the stone than the age of the writing. Some of the most ancient cartouches are the clearest. The rocks of Sohayl bear many such inscriptions, dating back occasionally beyond the eighteenth dynasty, or fifteen centuries at least before our era. Then, as now, travellers ascended the cataracts, and Sohayl, the first island at the northern end, was sacred, like Philæ, the last at the southern.

It is weary work ascending, even to the voyager who has to do nothing. The men always leave off at the moment when it seems as if one pull more at the Grand Rope would place the boat in smooth water. They go away to their villages and come back no more for days together. It frequently takes five days to traverse the five miles between Syene and Philæ. If one day is wet, the scene is melancholy in the extreme. Nile boats are not built to withstand rain. Water pours into the cabins at every seam. There is no possibility of escape, for there are no sheltering houses to go to on the bank. The bank itself is not easily reached, for the dahabeeah is moored to a black rock in midstream, and two or three channels, each running like a mill-race, have to be crossed in order to reach the shore. In fine weather it is worth while to climb a hill and try to gain a distant view of Philæ. Such a view will reward seekers for the picturesque better perhaps than any other they will meet in Egypt. A yellow, sandy mist adds to its beauty, as the folding hills on either side, through a vista of which Philæ itself is seen, are then less distinct in their stony dreariness. The pilots' villages are not so disagreeable as those of the Fellahs lower down. The Nubians are in many points superior to the true Egyptians, cleaner, more polite, more handsome, and with much less trace of misery and oppression. The pilots are exempt from conscription and from most forms of taxation, though they are forced to buy their salt from Government and to conduct the Khedive's boats through the rapids without charge. They early accustom themselves to the dangers of the passage, and while yet mere children swim from rock to rock, or float on logs round the passing boats in hopes of tempting the "howaga" to throw a copper into the water. But at hauling on the grand rope of the Cataract they cannot be considered expert. They make much noise, and spend much time, but do not convey to the traveller any very exalted idea either of their own strength or that of the boasted rope.

The way from Syene by road is hot and dusty, but well worth the trouble. If, as the ancient authors seem to say, the town was originally built on an island or peninsula, it must have been because the valley behind it to the east was once a branch of the river. To reach this valley mounds of rubbish must now be surmounted; but it is possible that only rubbish intervenes between the old town and the new. Once in the valley the traveller finds an excellent road. By it, no doubt, the granite from the quarries was taken to the bank for embarkation. The great boulders have been removed from the flat smooth trackway and piled up on either side. The red hills rise on the left and right, and almost everywhere show the ancient quarry marks. At first the desolation of the region is not apparent. A patch of alluvial soil, left during some prehistoric inundation, is still kept green by a deep well. Further on there seems to be a village with many domed mosques; but on nearer inspection it proves to be a village of tombs, and the domes indicate the resting-places of generations of old sheikhs. When these are past the roadway divides, one branch turning to the left among the rocks. Here were the principal quarries; every stone shows the indentations of the wedges; here and there a flat face of granite, perhaps a hundred feet high, shows where blocks without a flaw have been cut away. No vegetation, not so much as a lichen, covers the surface, which looks as fresh as if chiselled but yesterday. Higher up, in a little ravine, lies the famous unfinished obelisk, sloping from the level ground for ninety-five feet up the side of a granite hillock. Many travellers come into the desert merely to see this stone, and return to Assouan; but similar

wonders are to be seen in plenty if they pursue the straight road forward. On the right, nearly at the end of the valley, lies a column which has never been removed. There are similar columns built into walls in the modern town, not less than fifteen feet long, and thick in proportion. The number of granite columns taken from these quarries in ancient times must have been enormous. We find them among the cyclopean works of the fourth dynasty at the Pyramids. Cleopatra's Needle and its companion at Alexandria are of syenite. The obelisks at Karnac and the shrine at Edfou are alike from these quarries. Many red granite pillars are in the churches of Rome, and even our British Museum has one. Just before the valley opens out towards the river, a tall flat stone occurs with a long inscription in hieroglyphs, and the figures of half a dozen deities. It is worth while to climb to the top and look back towards the north. The great roadway cleared by the ancient Egyptians to the river's edge at Assouan, but now obstructed by the ruins of the Arab town, may be easily traced, and an inscription recalled which states on the base of one of the obelisks which Queen Hatsou erected at Karnac to the memory of her father, that it took seven months to remove it from its native bed and place it where, after the lapse of thirty centuries, it still stands.

The walk back to Assouan along the valley is very much like the walk out, unless a rough pathway by the river's side is attempted. But not so the descent of the cataract in the dahabeeah. In Miss Betham Edwards's entertaining account of a voyage, *A Thousand Miles up the Nile*, various expedients are mentioned for making the pilots hurry the ascent, including the reading of a series of Mahomedan maledictions from a note-book prepared at Cairo for such purposes. But the more effectual these expedients appear at the time, the more will the unwary traveller have to repent of them at his down sailing. If you make use of extreme measures of any kind, by invoking the Prophet from heaven or the Governor from Assouan, by knocking the sheykh down or locking him up, by peppering him with small shot or pitching him into the river, he will assuredly be avenged on you before long. He has you in his power, and he knows it. You must pass by that way again, and then woe betide you and your boat. We know cases in which all the above-mentioned measures were tried with success; but in every case there was a dangerous rock right in the channel at the coming down, a rock which the most skilful steersman could by no means avoid, a rock calculated to make a hole exactly proportioned to the amount of the moral or personal injury inflicted at the going up. It is very unpleasant to have to beach the boat at Assouan, especially as the ship-carpenters are so unskilful that she leaks all the way back to Cairo. The Englishman who all the way so far has commiserated the unhappy fate of a people ground under the heel of an iron despotism, begins to think there are two sides to the case, and that in its dealings with the "Shellalee," or Arabs of the Cataract, the government, even of the Turks, is too mild. If he knows anything of nautical matters he pronounces the whole performance—the hundreds of men, the four pilots, the rapids, and the rope—a gigantic humbug, and longs for a dozen of stout English sailors or even dockyard labourers, or for a few pounds of gunpowder, to make one good passage out of several bad ones. He laughs when at Assouan it is determined to draw up his dahabeeah and examine her timbers, and when, with great solemnity, the four sheykhs, the governor, the reis, the deputy reis, and the dragoman hold a council, smoke prodigious quantities of his tobacco, and finally agree that nothing can be done until they have sent for the grand rope of the Cataract.

FLOWER SERVICES.

OF the various decorative adjuncts of public worship which have come to be included under the comprehensive misnomer of "Ritualism," there is one against which it might seem difficult for the sternest Puritan to frame a plausible indictment. Whatever "sacrificial" or other theological significance, obnoxious to Protestant criticism, may be attached to chasubles, candles, or genuflections, the flowers which form the natural charm of our gardens and the purest and sweetest, if not the choicest, ornament of our drawing-rooms, cannot surely be other than graceful and acceptable in our churches. We are not sure indeed that this process of reasoning, simple as it appears, has always been allowed, and in fact, with the scanty exception of holly sprigs at Christmas, the use of floral decoration to symbolize festal joy is of comparatively recent introduction into English churches. But the obvious grace and appropriateness of such a usage has done much to disarm opposition, and we believe we are right in saying that in many churches which would be loosely described as "moderate Evangelical," or very "moderate High Church," where vestments and lights are regarded as an abomination, the altar is fragrant on high festivals with a profusion of blooming nosegays. This result may perhaps be due in part, as the reporter of last Tuesday's ceremony in the *Daily Express* suggests, to the happy thought of the rector of St. Katharine Cree in introducing, nearly a quarter of a century ago, a special Whitsuntide "flower service," into that historic fane for the benefit mainly of the younger part of his congregation. Yet it must in fairness be admitted that, if the character of a religious usage is always to be rigidly defined by its origin, a much stronger case might easily be made out against the association of flowers with Christian ritual than against any of

those forms and ceremonies which the combined wisdom of Lord Penzance and the Privy Council has so elaborately condemned. Chasubles and copes, according to the most probable view, were simply derived from the Roman lay dress of ordinary life under the Empire; the worst that can be urged against them is that they were possibly modelled on the official dress of the Levitical priesthood, and thus carried with them a certain sacerdotal association, though of this there is no evidence. The religious use of flowers, however, is directly connected with some of the most questionable incidents of Pagan worship, though we are not aware that any special Christian festival took the place of the *Floralia*, as St. Valentine's day appears to have taken the place of the *Lupercalia*. May is always more or less a festal season of the Church, but the date is determined on wholly independent grounds. And the modern Roman Catholic custom of consecrating the month to the honour of the Virgin Mother, though due no doubt to the same instinctive sense of fitness which fixed that period for the feast of the goddess Flora, is of far too recent origin to have been borrowed directly or indirectly from any usages of Pagan Rome. As Dr. Newman puts it

We give to thee May, not because it is best,
But because it comes first, and is pledge of the rest.

It may seem strange, however, that other than innocent ideas should ever have been connected with this feast of flowers, and a word of explanation will not be out of place.

For some reason or other the garden was redolent in classical literature of associations the reverse of fragrant. Priapus, of evil repute, was its presiding deity. It gave its name to the most sensual and unmanly of the ancient schools of philosophy, as is implied in Præd's familiar lines on St. Paul preaching at Athens,

And the fair garden's rose-encircled child
Smiled unbelief, and shuddered as he smiled.

Flora, the Roman goddess of flowers, according to the received tradition retailed by Plutarch, Macrobius, Lactantius, and others, was a courtesan, and left to the city wealth acquired by her profligacy. The date and source of the legend is questionable, but there can be no question at all as to the gross and unbridled licentiousness of the *Floralia*, or games said to have been instituted in her honour under Romulus, and lasting five days, from April 28 to May 2. Pliny assigns the origin of her feast to the command of an oracle in the Sibylline books in 238 B.C., but we have little authentic information about it till the observance was restored some sixty years later by the ædile Servilius, acting under orders of the Senate, because the vegetation that year (173 B.C.) had suffered from the inclemency of the weather. Ovid has discussed at length in the Fifth Book of the *Fæsti*, "quare lascivia major His foret in ludis, liberiorque jocus." And the nature of the solemnity is still more unmistakably illustrated by an incident to which Martial refers in his Epigram *Ad Catonem nimis Austermum* (Epig. i. 3). It is related that on one occasion Cato desired to be present at the celebration, but when he found that the people were ashamed to call for the public exposure of the actresses on the stage, according to custom, while he was there, he retired in order not to interrupt the proceedings. It is probable, however, that the *Floralia* were originally rural festivals observed both in Italy and Greece, which became corrupted after their introduction into towns, and this may have given rise to the uncomplimentary story of the goddess Flora with whose worship the celebration had then come to be connected. The Christians of course borrowed nothing from these orgies, but they had touching legends of their own about visions of martyrs who consoled their surviving friends with gifts of flowers from Paradise, and the like, and the use of flowers as an adjunct of Christian worship is of very early date.

We have already intimated that the Church of St. Katharine Cree, where Dr. Whitmore has established the children's "Flower service," possesses an historical interest of its own. It was consecrated by Laud, when Bishop of London, in 1631, and Hume has devoted several pages to what professes to be a detailed account of the ritual used on the occasion, and an indignant comment on the "ceremonies to which Laud sacrificed his own quiet and that of the nation." But one may perhaps be permitted to doubt the justice of his strictures so far as it depends on the accuracy of his report. For it does not require the skill of a "liturgical" expert, or anything beyond the most superficial acquaintance with the Eucharistic service of the Church of England or the Church of Rome—which last Laud was accused of imitating—to see that the ridiculous antics ascribed to him bear not the slightest resemblance to either rite. If indeed Hume's account is to be at all literally taken, this most prelatial of prelates must have performed the Communion Service—as, according to a famous Privy Council judgment of twenty years ago, he was bound to perform it—with the Prayer of Consecration left out. That he pronounced a solemn malediction on any who should divert to profane uses the sacred building which he was engaged in dedicating is possible enough. And it is some consolation, in these levelling days, when so many of the City churches are either doomed or actually destroyed, to reflect that St. Katharine Cree still retains unchanged the sacred character originally conveyed to it by the last of the great Archbishops whose biography Dean Hook has left us. Nor is it unreasonable to assume that Laud, who had a keen eye for the didactic aspects of ceremonial, would have viewed with approval the striking spectacle presented by the interior of St. Katharine's on Tuesday evening last. The following description is taken from the fullest

report of the service we have come across, and it suggests a very pleasing picture to the eye:—

The fame of the flower service has spread abroad, and from many parts of the metropolis listeners gather together to hearken to the genial discourse that is especially addressed to the younger portion of the congregation on these occasions. Last evening, from an early hour, Leadenhall Street was crowded by these, their destination easily recognizable by the fresh bouquet of spring flowers that all attending are requested to bear as a badge. Still more densely thronged was the interior of the sacred edifice, and it is doubtful whether it had ever held so many worshippers since that January day in 1631, when Laud pronounced within its newly-raised walls the solemn denunciations against those who should pollute them by musters of soldiers, or twisted profane law courts, which were in after years to be twisted by men thirsting for his blood, into one of the acts of accusation that were to secure to him the crown of martyrdom. Very full of contrast at all times is this quaint specimen of the architecture of the days of the first Stuarts, with its strange blending of the Pointed and the Italian styles, its mullioned windows and Corinthian columns, its groined ceiling, with the intersecting ribs adorned with armorially enriched bosses, and its Ionic pilasters crowned by an entablature and pediment. On its plain Gothic walls the monument where Sir Nicholas Throckmorton, some time Chief Butler of England to Queen Elizabeth and Ambassador to France and Scotland, reposes at full length, in ruff and plate armour of equal stiffness, beneath a canopy of black marble, ornamented with skulls, cross-bones, and hour-glasses, and that setting forth the virtues of Richard Spenser, Turkey merchant, look equally out of place; as do the old-fashioned pews of time-darkened wood, which we have the promise of the rector are shortly to be swept away, and the pulpit recalling in outline a carved wooden goblet. But last night a yet greater contrast was afforded by the inmates of the pews in question. The fresh young faces of children peered up from their bow-like recesses, whilst on the ledges in front of them bloomed bunches innumerable of flowers, far eclipsing in brilliancy of colour the rich hues of the armorial bearings emblazoned in that great east window, the radiating mullions of the upper part of which recall by their arrangement the terrible wheel to which the Alexandrian virgin was doomed by the tyrant Maximin. One and all had obeyed the request to bring bouquets, and the church was fairly scented with their fragrance.

Hymns were sung composed for the occasion, and Dr. Whitmore preached an appropriate sermon, addressed especially to his younger hearers, from the words of Habakkuk (iii. 17, 18), "Although the fig tree shall not blossom, yet will I rejoice in the Lord," in the course of which he informed them that the church would be restored, and the unsightly pews removed, before this time next year. The aisles as well as the pews were crowded, and many parents were present with their little ones, who had been in the habit themselves of attending the annual flower service from childhood. The conspicuous success and popularity of the rite confirms the evidence supplied by the services formerly held at St. Lawrence Jewry and elsewhere of the excellent purposes to which City churches may be applied by incumbents who have a mind to utilize them instead of clamouring for their destruction. Lord Penzance's reign has already been signalized by the virtual closing of one such church, which used to be thronged with devout worshippers both on Sundays and weekdays. Let us hope that many City rectors may be found to emulate the active zeal of Dean Cowie, Dr. Whitmore, and Mr. Rodwell, and that "the three aggrieved," who "come to reform where ne'er they come to pray," may graciously condescend to leave their neighbours unmolested in devotions that are at least preferable to that "worship chiefly of the silent sort" for which our City churches have too long enjoyed an unenviable notoriety.

WILL THE PRESENT DEPRESSION LAST?

M. LEROY-BEAULIEU, the eminent French economist, and, in a still more positive manner, M. de Laveleye, have propounded a theory of the prevailing depression in trade which, though open to question, is certainly worth attention. The view usually taken of the present commercial situation is that, like the crises of 1866, 1857, and 1847, it is a temporary arrest of activity, due to over-speculation and over-production, and that after a while affairs will resume their old course. That is not the opinion to which the two distinguished writers above-named incline. They are rather disposed to regard the existing stagnation as marking the close of the period of unprecedented commercial prosperity which has characterized the past thirty years, and the beginning of another period in which the growth of wealth will be less rapid, and, as a necessary consequence, the well-being of all classes will advance more slowly. The grounds on which this unpopular opinion is based must be admitted to be sufficiently strong to deserve careful consideration. At the outset, the fact must be firmly grasped and steadily borne in mind that the prosperity to which we have now grown accustomed is a very recent and entirely unexampled phenomenon in the world's history, and that it is due, in part at any rate, to causes which are clearly temporary. Readers of Lord Beaconsfield's novels will not need to be reminded of the apprehensions excited by the spread of pauperism at the time of the first Reform Act. Still more recently the agitation for the repeal of the Corn-laws was irresistible, because it was impossible to dispute the difficulty with which the working classes obtained bread. In Ireland and in the Highlands of Scotland actual famine was raging. In France, a little later, Louis Philippe was deposed, as Louis XVI. had been before him, because Paris was unprosperous. And generally throughout the Continent 1848 was a year of revolutions, for this reason among others, that it was also a year of distress. Again, in this country statesmen have grown accustomed to expect "a normal increase of revenue"; but, until Sir R. Peel began his reform of our financial system

during his last administration, successive Chancellors of the Exchequer experienced the greatest difficulty in raising the means of defraying the current expenditure. Even long after the time of Sir R. Peel the growth of revenue was very slow. During the eleven years 1843-53 the property assessed to the Income-tax increased only at the rate of one-third of one per cent. per annum, whereas from 1853 to 1863 the increase was at the rate of three per cent., or nine times more rapid, and between 1863 and 1868 it rose to four per cent. Once more, it might be shown, if we were to go back to the last century, that then also the public revenue remained almost stationary for a long series of years; but we have said enough, perhaps, to prove that the prosperity of our time is an exceptional fact. This is the first link in the argument with which we are here dealing.

The causes of this exceptional prosperity are numerous; but two stand out as pre-eminently efficient. They are the great mechanical inventions of the century, and the discovery of gold in California and Australia. The long peace since Waterloo, broken only for brief intervals, the colonization of the Mississippi valley and the Pacific coast, of South Africa, Australia, and New Zealand, the opening up of new countries to commerce, such as China and Japan, the adoption of Free-trade in this country, and of freer commercial intercourse upon the Continent, all powerfully co-operated no doubt; still the two causes named were the principal. Of the mechanical inventions, the adaptation of steam to locomotion and manufactures has had incomparably the greatest influence. The service rendered by railways has so often been dilated upon that it has almost become a commonplace; we need therefore spend no time on the subject; yet we may point to one or two of the less noted facts. To carry on manufactures on the vast scale of the present time the population had to be massed in great centres of industry, and for this railways were indispensable. In the London of to-day, for example, supposing it could exist at all without steam locomotion, fresh meat would be a luxury reserved for the rich alone, and in winter-time it would be unattainable even by the majority of the rich; but by means of steam we obtain fresh meat, not from the home counties only, nor even from the United Kingdom and the countries bordering on the German Ocean alone, but also from the United States and Canada. So, again, regions so distant as Chili, India, and Australia contribute to our corn supply. Thus the prosperity of English towns now fertilizes the uttermost ends of the earth. Once more, the existence of steamships enabled the starving Irish peasantry to escape from famine and pestilence, and carry their strong arms to the colonization of new American States; as it also saved Germany from the over-population and pauperism too often attendant on an exceptionally high birth-rate. Lastly, railways and steamships enable dealers to dispense with the immense stocks necessary in old days of slow communication, and have thus rendered capital mobilizable. Of the influence of other inventions Whitney's cotton gin is the best illustration. It caused the colonization of the Mississippi valley generations before it would have otherwise been possible, and developed to its present vast proportions the cotton manufacture of Lancashire. But without the railway and the steamship the inventions even of Whitney and of Arkwright would have been only partially fruitful. M. Leroy-Beaulieu and M. de Laveleye seem to hold that these inventions have now almost spent their revolutionizing force. Railways and steamships will of course continue to abridge distances as at present, but they will not thereby alter existing conditions. They will bring this and that region within the reach of commerce; but they will not transform, they will not revolutionize, they will not create a new state of things. So, again, steam will continue to be applied to manufactures; but it will not suddenly multiply a hundredfold the productive power of capital, and reduce many times the cost of production. It will, in fact, preserve what is, not introduce a new force. Of course it is possible that inventions as great as any that have been made may be hit upon in the future. That, however, is a subject on which we can form no opinion. We can only judge of the unknown from the known, and we are absolutely ignorant of the conditions on which depend those great inventions which change profoundly the existing industrial organization. The argument we are examining necessarily, therefore, proceeds on the assumption that, within the brief period it contemplates, say the remainder of the present century, no such great invention will be made. Even so, however, the argument appears to us to be altogether premature. In time it may perhaps be verified, but that time is not yet come. Within narrower limits the argument is less extravagant. M. Leroy-Beaulieu points out that the special direction in which the activity of the past thirty years displayed itself has been the re-furnishing the world with machinery, the construction of railways, the substitution of steam for sails, and the adaptation of steam to manufactures. That work, he contends, is now nearly completed. In the more advanced countries it is carried as far as it is profitable; in the less advanced the bankruptcies and repudiations of the past few years forbid the extension of much credit for the future; but without credit these countries can do nothing. Hence he thinks that in Great Britain, France, Belgium, and Holland foreign investments will fall more and more into disfavour; that the saving classes will have to content themselves with lower rates of interest; and that, for want of other safe and profitable employment, capital will be applied to an unprecedented extent in the improvement of agriculture—the oldest but still the most backward of the arts. We are not sure that this would not

be the wisest course. But we are not quite so convinced as M. Leroy-Beaulieu that the good resolutions of the present time will last. Repudiation and bankruptcy are not novel. On the contrary, they have been practised for a long time by States, though, we admit, sparingly as compared with recent experience. But such conduct has been forgotten after a time. Further, M. Leroy-Beaulieu goes too far in saying that the work is nearly complete. With the exception of Great Britain and Belgium, perhaps, there is no country in Europe adequately equipped with railways. And a few years of peace and good administration would enable many countries to resume railway construction without imprudence.

The second principal cause of the recent prosperity was the discovery of gold in California and Australia. It operated in two ways. It enabled the gold-producing countries to buy vast quantities of commodities from the more advanced countries; that is, it gave employment to immense numbers of workpeople in Europe in supplying the wants of the miners, and it also employed a considerable number of ships. Afterwards it gave Europe the means of purchasing cotton, silk, corn, tea, and other articles in vast quantities from India and China. Thus it stimulated industry throughout the world, and at the same time it gave a fresh impulse to the spirit of colonization. After a while those who were attracted by gold settled upon the land, and now California is one of the principal corn-exporting countries of the world. The second way in which the discovery acted was to reduce the purchasing power of gold. It appears to be well established that thirty years ago gold was becoming scarce. The growth of wealth and population was rendering the amount of coin in circulation in the world less adequate for its purposes, and was consequently raising the value of gold. The discovery of the mines of California and Australia not only checked that process, but caused the value of the metal to fall. Assuming for argument's sake that the fall has been twenty-five per cent., the effect has been to reduce by one-fourth all debts previously contracted. Thus in the case of our own National Debt a yearly charge of 28,000,000*l.* would really be no greater than a charge of 21,000,000*l.* thirty years ago. Consequently the depreciation of gold has in effect diminished all the national debts of the world, and likewise all the taxation previously existing. Further, it has relieved in the same way tenants whose rents were fixed more than thirty years ago, landowners whose lands were encumbered, millowners who had mortgaged in order to build their mills, and all similar classes. In short, only persons possessed of annuities and fixed incomes and creditors have suffered, while even they, in their capacity of taxpayers, have also been benefited. In these facts we find much of the explanation of the recurring surpluses to which we have grown accustomed, and of the ease with which an unprecedented taxation has been borne by so many countries. But it seems to be established that the effect of the gold discoveries has now been completely spent. The production of gold has not increased for years, and is merely sufficient for the requirements of the world, while there are indications that the demand for the article is likely largely to increase. Here again M. Leroy-Beaulieu sees another reason for expecting a less exuberant prosperity in the future. It is possible, however, that a very slightly increased demand would call forth an augmented supply, and that thus the apprehension is exaggerated.

THE ALMS OF ST. KATHARINE'S HOSPITAL.

WHEN Bishop Grindal certified, at the instance of Queen Elizabeth's secretary, Thomas Wilson, Doctor of Laws, that St. Katharine's Hospital had originally been founded "*ad relevandum pauperum et debiliū mulierum*," the statement was one of those half-truths which are often the most mischievous of falsehoods. In every ancient religious house of the English Church alms and prayers had been so essentially united as inseparable from the very existence of the foundation, that its order of divine service would have been incomplete and impossible unless its alms, through some channel or other, had flowed for the benefit of the poor. Very likely all this was a violation of the first principles of political economy. Poor-laws, no doubt, are a great advance upon doles at the gates of monasteries, whatever Prime Ministers and Postmasters-General may have dreamed in the visions of their youth; but then the dismal science had not been invented in the reign of King Stephen, nor even in that of Henry III. It was absolutely certain that when Queen Matilda, yearning for the repose of the souls of her two little children whose bodies were laid in the cloister of the Aldgate Priory Church, founded and endowed a special house of prayer for that "*superstitious use*," as later days pronounced it, the poor, in some defined or undefined number, would be benefited by the alms. In what manner this intention was actually carried out is not very clear. The powerful House at Aldgate seem to have pleaded, in justification of their dealings with their ward, the infant Hospital of St. Katharine, that it was necessary to impose upon it "*quendam canonicum*" of their own, because "*fratres illius hospitalis contentiosi et ebrii singulis diebus solebant esse*"; but it appeared to the Bishop of London either that the remedy had not reached the disease, or that he himself had a better specific; and he interposed his episcopal authority vigorously and effectively—"*usque ad obitum ejusdem Episcopi, quem in brevi mors dira de medio sustulit*." The chronicler of the Priory probably regarded the "dreadful

death" of the Bishop as a divine judgment; but the Queen Eleanor survived, and Bishop Henry de Wyngheham was as bad as Bishop Fulke Bassot, or worse. The legal as distinct from the antiquarian history of the existing collegiate church of St. Katharine-near-the-Tower dates from Eleanor's refoundation in 1273, and to this we must go back in attempting to estimate the proportion which the alms of the house were intended to bear to its general corporate revenues. It is almost unnecessary to say that no definite portion of the estates, or charge upon the estates, was set apart for purposes of alms. The doctrine of trusts for uses had not as yet been invented. But in the charter of Eleanor ten beadswomen were established as a permanent and resident portion of the foundation; at least as recited in the charter of Henry VI., the earlier recitals being "*clearly imperfect*," as the Charity Commissioners explain in their Report of 1866. The copy of Eleanor's charter given in Ducarel's Appendix is so carelessly printed and is full of such gross mistakes that no reliance can be placed upon it; but it appears to be sufficiently established that, besides the ten resident beadswomen, twenty-four poor men, non-resident in the Hospital, were to receive each one halfpenny daily; and that, of these twenty-four, six were to be poor scholars, "*qui in ecclesiā capellani assistent in adjutorio divini obsequii cum hiis (?) pro suo studio commodè poterant vacare, ut eorum meritis et adjutorio cum diligentia uberius respici mereantur de elemosinā hospitalis prædicti*," but saving the rights of the Brothers and Sisters to their accustomed allowances. The corrections of the printed text of Ducarel, which may be noticed in the preceding quotation, are made from marginal notes in a copy used and collated by the Charity Commissioners. In addition to the "*viginti-quatuor pauperibus*," whom we must assume as exclusive of the ten beadswomen (though these last are not named in the earlier copies, while the twenty-four are not named in the later recitals), one thousand poor men are directed to receive an alms of one halfpenny on the day of the death of King Henry III. It is possible that this provision may represent a round number, and merely authorize a dole to all comers on that day, being the festival of St. Edmund "*Archiepiscopi et Confessoris*"; but the full extent of the original alms of the foundation will thus appear to have been fixed at 20*l.* 6*s.* 8*d.* annually over and above the maintenance of the ten beadswomen. Whatever proportion such a sum may have borne to the total revenue must be taken as permanent under the original intention of the foundress, because the development of the foundation, as its means increased, was directed to be symmetrical in all its parts. But the somewhat contemptuous reference made by the Commissioners of 1871 to the elemosynary charges imposed on the foundation by Eleanor's charter, as "*certain small alms*," will not bear the test of examination. Eighty years later the stipend of a Chantry priest endowed by Queen Philippa was 10*l.* annually, and her ordinances allow for clothing to the Brothers of the Hospital 40*s.* and to the Sisters 20*s.* each; while the Sisters, in lieu of commons, were to receive 2*d.* daily besides bread, and a "*pitantia*" of one penny, the latter being doubled on fifteen festivals. No important change therefore in the stipends of the Brothers and Sisters seems to have been made for two centuries, since at the time of the Valor Ecclesiasticus they are returned at 8*l.* each besides their houses, while the beadswomen and the "*six poor scholars*" represent an annual sum of 46*l.* 15*s.* 0*d.* besides lodging.

From these figures it would apparently follow that the caputal charge upon the revenue, exclusive of the income of the Master, had originally, and till the middle of the sixteenth century, been about the same as the elemosynary, and that these amounts had been stationary, while the estates and possessions of the Hospital had been gradually augmented. We have no means of obtaining an estimate of the income of the Hospital either in the reign of Henry III. or in that of Edward III.; but it was not till a later period that the principal country estates were acquired by various grants, or that the Precinct of the Hospital itself became a property of large annual value. It would seem, therefore, that while the increased value of the estates was gradually raising the Mastership to a position of high emolument and dignity, the other payments were remaining at their ancient level, and represented the original division of the funds of the foundation when the Master was only *primus inter pares*, one of the "*four brothers priests*" and a comparatively poor man like the rest. The scheme which was sketched in Eleanor's charter for the augmentation of the numbers both of the members of the foundation and its almspeople was never carried out, and at first it probably remained in suspense for want of means. But, as time went on, the great church-building movement of the fourteenth and fifteenth centuries had opened a new channel into which the first overflows of the modest treasury of St. Katharine's were diverted. The "*charter*" or ordinance of Queen Philippa in 1351 explicitly directs that the whole of the surplus revenue of the foundation remaining after its ordinary expenses had been defrayed should be applied to the completion of the church which a previous Master, William de Eriedesby, had begun to build. For the furtherance of this work, "*honoriifice incepti*," not only the existing Master, Paul de Monte Florio, but all his successors, were charged by Queen Philippa with the careful administration of the profits of the Hospital; and "*the heads of King Edward III. and his Queen, Philippa, beautifully carved in wood*," still remaining in the choir-stalls in the Regent's Park, and again in "*stone, greatly defaced, in the porch*," bore testimony, till the destruction of the collegiate church in 1825, to the immediate obedience with which these directions

had been fulfilled. The church is said to have been completed about the middle of the fifteenth century by Thomas de Beekington, afterwards Bishop of Bath and Wells, who, as Master of the Hospital, obtained for it the grant of the "Great Charter" of Henry VI.; and from this date St. Katharine's continued in great ecclesiastical splendour as a Royal Chapel closely associated with the Court till the fall of Katharine of Aragon and the troubled times of the Dissolution. Alms in St. Katharine's Church had in 10 Henry VIII. (1518) assumed a very stately form, and though the Guild of St. Barbara, with its long list of Royal and noble members, and its rules and orders, which may be read at length in Strype and his copyists, was not a part of the Hospital foundation itself, it was incorporated within the collegiate church, where all its members were admitted. During the two centuries, therefore, between the reigns of Edward III. and Henry VIII., it may be assumed that the increased wealth of the Hospital was devoted to objects immediately connected with the church and its services according to Queen Philippa's direction, the alms of the foundation and the domestic status of the members of the Chapter remaining on the previous basis; while the "six poor scholars," instead of receiving the alms which had formerly been assigned to them as belonging to a recognized class of chartered mendicants, were now resident members of the foundation as part of the choir of the church, in which, besides the clerical members of the Chapter and the chantry priests, there were, as a paper of Dr. Mallett's shows, "certeyn syngyng men, clarkes, with syngyng chyldren. And these kept daily service song in the churche"; and he adds that there had been "a commendable hospitalitie kept and a good quere." All this had been destroyed by the Dissolution and the masterhips of his two "near temporal" predecessors, "the lord admyrall and Sr. Francis Flemmyng"; and Mallett bitterly complains of the ruin and decay in which he found the whole Hospital and its church, and which he tried almost in vain to restore; for "in dede of late I have had the fewer both preistes and syngyng men, because I could not get mete persons for no money." Dr. Mallett's almost abject lamentations in this paper addressed to Queen Elizabeth in deprecation of his own ejection appear in singular contrast to the fierceness with which within his Precinct he sustained, as tradition reported, the character of *mallemus hereticorum*; although at one point in this paper such a spirit flashes out for a moment in his angry and contemptuous notice how "the three brethren preistes" had married and were living with their wives in their chambers within the Hospital.

In order to arrive at an estimate of the proportion which, upon the original intention of the foundation, the eleemosynary trusts should bear to the capital emoluments, it seems necessary, as we have said, to go back to the charter of Eleanor as illustrated by Queen Philippa's ordinance in the middle of the fourteenth century. This will give in about equal shares the stipends of the Brothers and Sisters on the one hand, and the alms of the Hospital on the other; and upon this basis, after providing sufficiently for the income of the mastership and the Domus or management charges, it appears reasonable that any future claim in respect of alms, or, in modern phrase, "charities," should be considered; while among the Domus charges, it must be remembered, was always included the maintenance of the collegiate church. On no point did the inhabitants of the Precinct more strongly insist in the early years of Elizabeth's reign than on the fact that their rents were tithe free, and that the church and its services were wholly maintained for them by the foundation, except that they paid fees "for all buryalls, chrystenings, marriages, four offeringe dayes and clerks wages orderly as other parishes do within the citie of London." It is thus shown to be impossible that any claim in respect of "charities" should be advanced on grounds of right or ancient prescription, so as to extend over more than perhaps one-third of the entire revenues of St. Katharine's. A claim to this extent may with justice be alleged; but "salvo semper jure Regine." The Royal Patroness, after all, is entitled to make such changes in the details of administration as she may think fit within the general lines of the foundation; and, though this discretion does not, as we have already urged, include the right of secularization over an ecclesiastical body, it does clearly include the power of assigning to the capitular and the eleemosynary accounts respectively such proportions of the general revenue or estates as to the Queen may seem best, all precedents notwithstanding. The residents in the East-end of London justly think that the whole of the alms fund of the Hospital ought to be bestowed, at least in the first instance, in the neighbourhood of the ancient site of the Hospital. They represent that the foundation belongs locally to the Tower Hamlets and the adjacent parts of London; and the marked and unvarying interest which the Queen has manifested in the welfare of the East-end poor, and in the prosperity of all the great institutions established, like the London Hospital, to meet their special needs, supplies proof far more than sufficient that the decision upon these representations may be left with entire confidence in the hands of Her Majesty.

The Royal Commissioners of 1871 drew up a remarkable educational scheme for adoption as part of the future development of St. Katharine's Hospital, on which we commented at the time. A portion of this scheme, which had the merit of being in perfect consistency with the rest, proposed that the handsome and spacious Master's Lodge in the Regent's Park should be converted into a school. The architectural and other arrangements of school-buildings recommended or enforced by the Education Department have

become, during the last seven years, very generally known, and may have by this time reached the Royal Commissioners. But, however this may be, it is certain, as matter of historical fact, that St. Katharine's Hospital, from the days of Queen Matilda to those of Lord Lyndhurst, was never directly an educational foundation at all. Lord Somers did, indeed, order in 1698 that, after certain other extensions of the then existing foundation (of which nothing has since been heard) had been made, a school-house and a schoolmaster should be provided for the Precinct; but before this could be done, if it was ever intended to be done, the Precinct provided a school and a schoolmaster for itself, to which the Hospital subscribed; and which continued from 1705, like other parochial charity schools in and near the city, till in 1825 it shared the fate of the other buildings of the Precinct, and the funds belonging to its trustees were transferred to the trustees of the schools of St. Botolph-without-Aldgate. This school was distinct from and independent of the Hospital; and the existing schools in the Regent's Park are simply an invention of Lord Lyndhurst's, without a previous history of any kind. We have already indicated the relation of the "six poor scholars" of Eleanor's charter to the alms of the Hospital, and the conditions under which they were expected to assist in divine service, which almost anticipated the jealous restrictions on "religious instruction" surrounding the poor scholars of to-day; "cum a scolâ vacarent"—when school-lessons did not interfere. No doubt, when they had become a permanent body of choristers, and lived as such in the Hospital, they received some kind of education; and, as they would naturally be taken from the families of the hospital-tenants in the Precinct, it is easy to understand that the "free pure and perpetuall almes of the poor six scollers to be maynteyned" should have been insisted on by the inhabitants as an important part of "the true use of the gyft of the same hospitall." If therefore the Royal Commissioners had proposed the establishment of a choir school in connexion with the collegiate church, there would at least have been some precedent for the suggestion, and some sort of intelligence exhibited as to the nature of the foundation with which they were dealing; but this they were at great pains to avoid. The administration in our own time of the "almes of the poor six scollers" of the thirteenth century would perhaps most happily perpetuate the traditions of the past in the form of scholarships or exhibitions to the Universities, especially if the holders were marked by the distinction—we write in trembling, lest the Zeit-Geist, breathing unsectarianism and competitive examination, should be near us—of being nominated directly by the Queen.

THEATRE ROYAL BEAU-IDEAL.

A PAMPHLET has recently appeared giving "the outlines of a scheme for reforming the stage, and elevating the actor's calling to the status of a liberal and legitimate profession." It is dedicated to the now universal patron, Mr. Gladstone, who, it is mentioned, has given "his kind permission and approbation"; and this phrase has naturally led to the supposition that the eminent person in question had fully adopted the peculiar views as to the stage set forth in this production. The author, however, has thought it necessary, "in justice to that gentleman," to make it known that "Mr. Gladstone is responsible for nothing further than the courtesy of accepting the dedication of the work, and of expressing his sense of the great public importance of the subject, and his hearty sympathy with its purpose." There is certainly an excuse for those who do not understand the characteristic singularities of Mr. Gladstone's language, should they be misled by the expression of his "hearty sympathy" as a form of approbation; but his connexion with this ridiculous pamphlet may now be considered as not committing him to any definite opinion on the subject, which is indeed quite consistent with his usual practice. So small a matter would in itself hardly be worth notice, if it were not that it supplies a remarkable illustration of the tendency of this great oracle, who, to borrow Peacock's description of another example of the same character, "is for doing all the world's business as well as his own, and thinks himself qualified to handle every branch of human knowledge," to identify himself with all sorts of absurd crotchets.

The writer of this pamphlet admits, in his odd style, that it would be "invidious, not to say impious, to aver that the terrible conflagration at the Brooklyn Theatre was a Divine judgment to punish the wickedness of the pleasure-seeking victims"; but he is also of opinion that the "recent awful dispensation was decreed for our advantage, and whilst we are taking precautionary measures for the greater security of our places of amusement, and for the protection of human life against similar accidents in the future, we ought at the same time to bestow some serious thought upon the improvement of our theatres" in the way of a "reformation of the morals of the stage." As a proof of the necessity of such a reform, he gives an account of the general personal character of theatrical performers which, while it shows his own ignorance of the subject, also suggests that he too readily accepts idle scandal. "The anomalous social position," he says, "of the actor and actress, even in the present day, will scarcely, I suppose, be denied, and the effect of such a position upon the members of the profession in their loss of self-respect must likewise be acknowledged." In pronouncing this sweeping judgment, he asserts that "it would not be too much to affirm that the theatrical profession, as it is, disqualifies actresses from their proper and natural

sphere as wives and mothers," though he admits that, to a certain extent, the same may be said of all occupations in which women publicly engage. That the effect is worse in the theatrical world is shown, he holds, by the so-called facts that "the home circle has so little attraction for the actress that, in the majority of cases, she prefers an ignominious *liaison* to a wedded life"; that, "when married, the marriage vow is esteemed so light a thing that it is more 'honoured in the breach than the observance';" that "the license of the stage is of itself sufficient to virtually disannul the marriage bond, and, except where the virtue of the contracting parties is very strong, to dissolve all conjugal ties"; and that "the proverbial nonchalance and habitual carelessness of the actress as to demeanour, conversation, and dress when not in front of the footlights are serious stumbling-blocks to a virtuous life and domestic happiness." The theatrical profession is, no doubt, like other professions, a mixed one; and it cannot be denied that there is unfortunately a class of actresses of the kind with which the writer seems to be best acquainted; but his general aspersion of the character of women on the stage is simply a libel of the grossest and most fabulous kind. We do not mean to say that the tendency of an actress's life, as such, is towards an ideal of moral perfection; the conditions of her occupation, in some respects, take her out of the ordinary lines of womanhood; and the excitement, and in a sense the affectation, of her work are not altogether wholesome. But this is true also of other classes of artists, whose devotion to their art is sometimes apt to lead them into deviations from conventional habits and temperament, which, however, do not necessarily involve any approach to immorality. It is true that at one period the women of the stage were too frequently notorious for their loose behaviour; but in modern times the leading actresses have been, as a rule, most respectable persons. Not a breath of scandal ever touched Mrs. Siddons's character; she was, in fact, a model of solemn propriety; and indeed the whole Kemble family, which may be said to have taken to the stage in a body, held a position in good society which would have been quite incompatible with any irregularities of conduct. The same may be said of Mrs. Inchbald, Miss Ellen Tree (afterwards Mrs. Charles Kean), and other heroines of the stage; and it may be said generally of the actresses of the present day, with the exception of the particular class which is referred to in the pamphlet, and which, we are glad to think, is now kept pretty well within bounds, that they are by no means exposed to such disparaging suspicions as the writer, in his ignorance, as we charitably presume, casts upon them. Names, which in such a case we should not think of mentioning, will occur to every one. Indeed those who have any real acquaintance with theatrical society are well aware that the members are, as a body, fully qualified to take their place in the society appropriate to their various grades, and are neither better nor worse on account of their professional duties than other people. Many examples of domestic affection and solicitude, of generous and disinterested charity, of patient endurance of hard and ill-paid work for the support of a family, might easily be cited; and it is ridiculous to say that it is the ordinary rule that "the children of actors and actresses are badly brought up, and utterly unfitted for the responsibilities of real life." In one respect, no doubt, the members of this profession, of both sexes, are liable to suffer from the conditions under which they have to exercise it—that is, the often uncertain incomes which are the lot of too many of them, and the fluctuations of public taste and caprice; but this is their misfortune, and not their fault. On the whole, then, though the general theatrical system of the day may be defective in some important points, it cannot be said that the general body of the profession does not make and keep itself respected in its private relations.

The writer then proceeds to show that the stage might and ought to be organized as an important agent "for the incubation of virtue and for the depreciation of vice," which may of course at once be admitted; but it is evident from his proposals that he is still under the delusion that the stage is at present in the hands of a vicious body which requires a great reform. In order to explain his views, he draws the picture of "The Theatre Beau-Ideal," in which one of the chief conditions of the enrolment of performers is that, "besides being good scholars and good actors, it is necessary that all members of this company should bear good moral characters; that there should be no stigma upon their names; in fine, that they should be above suspicion"; and the security for this is that every candidate before he is accepted must produce "a certificate to his character signed by one clergyman—if possible, the vicar of his parish—and two laymen of good position, who have known the candidate for at least five years." The next step is to pass through a competitive examination in elocution, together with, in the case of women, French, vocal and instrumental music, English prose composition, and history; and for the men, in addition to these, a certain knowledge of Greek and Latin. The "supernumeraries" also are required to furnish proofs of "their respectability, honesty, and sobriety; and to give evidence of their ability to read and write with facility, and to speak their mother tongue with tolerable accuracy." These are the regulations as to intellectual calibre, and now we come to moral discipline. The married men in the company "must not only be living with their wives, but, if their wives are actresses, they too must be members of the same company"; and "unmarried ladies are only admitted with the sanction of their parents, with whom they must reside; or, if they are orphans, with the consent of their guardians, under whose protection they must be living; in the case of widows, the marriage certificate is

required to be produced as one of their testimonials." All the rehearsals at the "Beau-Ideal" are conducted in the presence of the manager, the professor of elocution, and professor of music; the students of the school attached to the theatre may also attend, but no strangers will be admitted to any part of the house at the rehearsals, or behind the scenes at public performances. "Consequently all such events as 'appointments,' clandestine meetings, anonymous communications, and gifts from unknown donors are things unheard of at the 'Beau-Ideal,' and any breach of this rule would, of course, have but one result—namely, dismissal of the offending member." At the same time, "whilst every means is taken to check any approach to illicit intercourse, every facility and encouragement are afforded to honourable attachments by the management," which would thus exercise a sort of paternal, or rather maternal, control. Then there are to be no performances on Saturday night, so as to leave no excuse for invading the Sunday; and new pieces are not to be rehearsed at the beginning of the week, or without due time for preparation, lest there should be a "temptation to study 'parts' on Sunday, to the neglect of a regular attendance at a place of public worship. Moreover, 'by the example of the managers and the professors of the establishment, the members of the company are taught and encouraged to be as attentive to the duties of religion as to those of business.'" The physical and mental welfare of the company is equally taken care of. There are reading-rooms fitted with well-chosen books, baths, and lavatories, for "the refreshment of their bodily and mental powers," whilst in the summer the men have athletic sports, and the women croquet and archery, with picnics, under the strict supervision of the manager, professors, and their wives, which no doubt the members find "awfully jolly."

It is scarcely necessary to point out the false assumptions and impracticable conditions of this funny scheme. In the first place, while it may be admitted that there is no necessary antagonism between religion and the stage when the entertainments of the latter are of an innocent character, and that they ought to be conducted so as to foster wholesome feeling and morality, which ought, indeed, to be always one of the objects of every kind of art, it is difficult to understand why the theatrical profession should be especially expected to make a formal parade of religion. The diffusion of a religious spirit is no doubt essential to the sound constitution of society; but there may be a good picture or a good book without any direct manifestation of that spirit, and so it is on the stage. As a rule, actors and actresses, allowing for their peculiar vocations, which require them to lead in various ways a somewhat different life from other people—such as having to be up late at night, and to undergo an exceptional amount of excitement—are very much the same as the common stock of humanity; and it is unfair to represent them as a low class which specially requires to be elevated. The writer of this pamphlet asks whether "the moral lessons of the drama would not sink deeper into the hearts of the audience if they were well assured that the artists who depicted its scenes themselves led pure and honourable lives"; but he forgets that in other walks of life people are charitably assumed to be leading such lives, unless there is distinct proof to the contrary. Indeed this is the weak point of this reformer throughout—that his mind is possessed with the notion that players are a very loose and immoral set of people, and have to be converted. In regard to the general condition of the theatrical system, there is no doubt ample scope for improvement—as, for instance, in regard to a more systematic education for the profession in artistic articulation and representation of character and emotions; in providing a livelihood for its members of a more liberal and settled kind; and in getting rid of the stupid frivolity, and too often vulgarity, which for the most part stamp the plays and acting of the day; and in encouraging the development of high, refined, cultivated, and really intellectual art upon the stage. There is in this country, at the present day, a general repugnance to throw the duty of regulating public taste on the State, and therefore it is impossible to hope for a revival of anything in the shape of the old patent theatres, or the existing *Comédie Française*. At the same time it is surprising that, while so much interest is taken in dramatic entertainments as is shown by crowded audiences and increasing amateur entertainments, nothing is done by the wealthy patrons of the art to give it a fair chance of developing itself, and acquiring an honourable public position. This is really the great want of the day; by a moderate amount of expenditure and energy it might easily be supplied, and it is not creditable that the attempt is not made.

INDIAN PRISONS.

AN interesting Report by Miss Mary Carpenter on prison discipline in India has been published as a Parliamentary paper. Miss Carpenter has been four times in India, her first visit having been made in 1866; and her Report shows that, while several valuable reforms have been introduced into Indian prisons since that time, others of equal importance are still unaccomplished. In a letter written to Lord Lawrence in January 1867, Miss Carpenter enumerates the deficiencies which most impressed her during her stay in Bombay and Calcutta. She found in India neither reformatory nor industrial schools; and, as precocious crime is at least not rarer in India than in England, there were many boys in prison who had already become confirmed offenders. In the gaols

great attention was paid to industrial work, but any moral effect which might be produced by regular labour was wholly defeated by the want of separate sleeping cells and of any kind of teaching except such as is purely industrial. The license of prison life had a peculiarly bad influence on women. The female prisoners were always together, night and day; they were under the care of male warders, and the combined attractions of a good dietary and freedom from strict discipline deprived prison life of all its terrors. The day of discharge ceased to be looked forward to, and the prisoners constantly returned within a short time of the expiration of their sentences. Miss Carpenter recommended that these evils should be met by the establishment of industrial schools, the introduction of separate sleeping cells, and some provision for education into all prisons, that female prisoners in particular should always be either in separate cells or subjected to proper supervision, and that the warders in charge of them should always be women.

The ten years which have passed since Miss Carpenter's first visit have produced at the last moment an Industrial and Reformatory Schools Act. As this Act was only passed last year, it will be a considerable time before much fruit will be reaped from it. But a reformatory school is to be built near Calcutta, and at Madras the necessary land has been given by one native gentleman, while another has offered to build a house on it. Of course as the Act was still brand-new, the evils it is designed to deal with were still in full force when Miss Carpenter was in India last year. At Poona a portion of the gaol was shut off from the part occupied by adults and called a reformatory. In Calcutta she saw fifty young boys associated together, many of whom had already been several times in gaol. In Madras a boy of ten years of age was in irons and under sentence of imprisonment for life. One result of the absence of reformatories is that the magistrates are very unwilling to send boys to gaol, so that many boys are at large who would be greatly benefited by staying for some time in a reformatory. Considering what Indian prisons too commonly are, it is not wonderful that a magistrate should often think that to let a boy go is a lesser evil than to punish him. As regards female prisoners, Miss Carpenter found that some progress had been made. Everywhere except at Serampore a regular female warder was in charge of the women. But separate sleeping cells only existed at Benares, where the matron told Miss Carpenter that she found them of very great service, as a prisoner could be kept in her cell during the day by way of punishment. It is astonishing that the necessity of separating prisoners at night should only now be generally recognized in India. It used to be supposed, says Miss Carpenter, that the circumstances of the climate and the nature of the inhabitants rendered separation at night undesirable, if not impossible. During her last visit, however, Miss Carpenter found that the opinion of every prison official was hostile to the present system of association in sleeping hours. Why it should have taken so long to get this seemingly elementary fact accepted, it is hard to say. The reason for sending men to gaol is either to reform them, so that they will no longer care to do criminal acts, or to make them uncomfortable, so that they will no longer care to risk the punishment that follows on criminal acts. From either point of view, separation at night is indispensable. During the day the prisoners are engaged in some kind of work, but at night they have nothing to do, and if they are together their time is sure to be passed in comparing histories of former crimes or in planning new crimes. The only chance of inducing a man to think seriously of the career which has brought him to prison, and which, if he does not abandon it, will bring him to prison again, if not to a still worse fate, is to give him a large measure of enforced solitude. If there is anything in him capable of reformation, it will come out when he is left with nothing to occupy his attention or divert his thoughts from himself. Even if he gains nothing from this discipline, he will at all events greatly dislike it. The unrestrained conversation of the twelve hours during which fifty or sixty prisoners are locked up together is the relaxation which makes up for the day's annoyances. Take this away and a prison becomes but a dreary place, with hard work by day and solitude by night. It is almost inexplicable how, under so enlightened a Government as that of India, these commonplace considerations should have been left so long without any practical result.

The explanation is to be found in that poverty which in India meets us at every turn, and accounts for so much that at first sight seems unaccountable. The Government is short of money, and there are other calls on it which, though they may not be more urgent, are at least louder. But, as Miss Carpenter points out, if the theory that association at night "gives rise to frightful crimes, creates and continually increases a criminal class, and greatly diminishes the deterrent influence of imprisonment," is well founded—and it is the theory of every expert in prison discipline—the expense of building separate cells, if it be not a very large one, would soon be covered by the diminution in the number of prisoners that would follow upon a change of system. Nor need the expense be very great. The Hindoo prisoner is a less audacious and a more social being than the English prisoner; and consequently the cells need not be so strong, and ought not to be so completely secluded, as the cells in a well-constructed English gaol. It has been said that it is easier to govern a thousand Hindoo prisoners than ten English convicts. Absolute solitude, such as is enforced in some English prisons, would have, Miss Carpenter thinks, a very injurious effect both on the mind and on the body of a Hindoo. This considera-

tion excludes some of the more costly structures in which the prisoner is unable to see even the warder who has charge of him. At Poona the city gaol is filled with separate cells, arranged in blocks radiating from a centre, each cell having a window near the top of the back-wall, and a door consisting of strong iron bars. There is a verandah running along each block in front of these doors, so that a warder passing along can see what every prisoner is doing. These cells need not cost more than 10*l.* each, while at Hyderabad there was a cell which the superintendent thought well suited to the requirements of the country which could be built for 2*l.* Part of this cost might be saved in other ways. The plan of leaving the prisoners together at night makes it necessary to maintain a stronger military guard than would otherwise be required; and a part of this might be dispensed with if the prisoners were locked up separately, and the escape of one did not entail the escape of any greater number. At Ahmedabad the Government are paid 1,000*l.* a year for a guard of 42 soldiers. Supposing that one-fourth of this number could be spared, the capital represented by the money saved would be sufficient to build separate cells, on the Poona model, for the 450 prisoners whom the prison contains. In many cases Miss Carpenter believes that the existing gaols could be altered so as to separate the prisoners at night, at a very moderate expense. It is plain that, in delaying to make this essential change, and still more in continuing to build gaols on the old principle, the Government of India is actuated by a short-sighted and penny-wise economy.

The question of instruction presents more difficulties. Reading and writing are not very powerful agents in diverting a man from a course of crime, and it is difficult to give directly moral instruction without landing on the forbidden question of religion. The notion that imprisonment is used as a means of proselytism might have a very disastrous effect in India, and apart from religion it is not easy to find either precepts or sanctions that are recognized alike by teachers and taught. Miss Carpenter boldly proposes that education, "with moral instruction," should be given daily by competent native teachers. But the morality of a competent native teacher might not be altogether of the kind to exert a good influence on the prisoners. Still an influence the benefit of which is not altogether beyond dispute seems, on the whole, likely to do more good than harm. Upon all these points Miss Carpenter is anxious that the Government of India should lay down some general regulations to be applied with appropriate modifications by the local Governments. The superabundant energy of which Lord Lytton occasionally gives evidence could hardly be better employed than in drafting these general principles and in recommending them to the consideration of the authorities in each presidency. After making the hearts of Indian Judges to fail them for fear, it would be some compensation if he would show himself equally terrible towards Indian criminals.

THE OPERAS.

THE Opera season this year opened, as many other seasons have done, with the promise of a new tenor who was to combine all kinds of excellences. It was reported that a competent judge had described him as possessing a voice as melodious as Giuglini's, and a method as perfect, with infinitely more dramatic force. Signor or Señor Gayarré's arrival aroused additional excitement because up to, and even after, the date of his first appearance he was announced as a member both of Mr. Gye's and of Mr. Mapleson's company; and of course, when two managers are contesting the right in a new tenor, there must be something very wonderful in him. Without denying that Signor Gayarré has some useful and attractive qualities, it may be safely said that he is not likely ever to recall the days of Signor Mario or of Giuglini, and that, so long as Mr. Mapleson can retain the services of Signor Fancelli, he will be able to exist very well without Signor Gayarré. The new tenor made his first appearance in *La Favorita*, and thus far has done better in that part than in any other. He finds in it plenty of opportunities, well or ill chosen, for displaying the strong and melodious notes which are his chief gift, and which have no doubt considerable beauty, although they are of a baritone rather than a tenor quality. These notes would be more pleasant to hear if they were less often marred by the tremulous delivery which many singers of late have fallen into. When the singer gets into the high tenor register, his voice loses its attractive tone, and becomes hard and thin, which, as it seems to be produced from the palate, is perhaps not surprising. Signor Gayarré is, however, determined to make the most of those notes which are really excellent, and, with too little thought for anything beyond that, is accustomed to indulge in sudden leaps from forte to piano, and to hold a note for what seems a surprising time until one takes notice of the gasp in the middle of it. To give a general notion of Signor Gayarré's method of singing, it might be said that it is full of what are popularly known as "applause-traps." In the singer's acting there is good intention and some vigour; but he is wanting in dignity, and that he has got a great deal to learn in this respect is evident when it is remarked that he makes absolutely nothing of the great scene in *La Favorita* where Fernando breaks his sword and flings it indignantly at the feet of the king. In the well-known air "Angiol d'Amor," in the next act, Signor Gayarré, besides disfiguring it with the tricks which have been mentioned, took the time far too slow. He has in a marked degree one merit which is by no means too common—that of pronouncing his words with great clearness. The Leonora of Mme. Scalchi is, to our thinking, a far more satisfactory performance.

ance than the Fernando of Signor Gayarré. The singer's fine voice is excellently used throughout the opera, and though she never rises to any towering height of passion, she never misses what should be an effect, and in her byplay as well as in the rest of her acting there is evidence of thought and skill. Mlle. Cottino sings the music of Inez with pleasant fluency. Signor Bagagiolo's fine voice and steady singing are well suited in the part of Baldassare, which makes no great demand upon the singer's acting power; and Signor Graziani's Alfonso has all this singer's accustomed smoothness and dignity. The chorus in this and other operas given at the same house is excellent; but the orchestra at times is terribly coarse, so much so indeed as to suggest that Signor Vianesi has been employing his spare time in conducting a brass band. It may be worth while to point out that the book of the words of *La Favorita* sold in the house contains words bearing only the very remotest resemblance to those which are sung.

Faust has been given at Covent Garden, with M. Capoul in the tenor part. This singer's performance of Faust we have frequently criticized, and need now only say that it has improved by becoming less affected. Signor Bagagiolo appeared as M. Maurel's substitute in Mephistopheles, and did his best to act the part, and to invest the heavy tones of his voice with a diabolical sprightliness. Mlle. Smeroschi was somewhat overweighted with Margherita. Signor Gayarré's performance of Raoul in the *Huguenots* does not show the singer on the whole to as great advantage as his Fernando in *La Favorita*. The want of dignity in his acting is more apparent, and his alternate tameness and noisiness at important parts of the opera, such as the great duet, are disagreeable. Signor Carpi, who on one occasion sang the part at short notice in consequence of Signor Gayarré's indisposition, gave a better rendering of it, both as regards the steadiness of his singing and his acting, which at some points, notably the burst of indignation at the end of the first act, rose to excellence. On this occasion Mlle. Marimon appeared in the part of the Queen, and gave to it all the charm of her sure and brilliant execution. If Mme. Scalchi's acting were equal to her singing as Urbano, it would be difficult to find a fault with her performance. The orchestra in this opera is better than in *La Favorita*, and the chorus is unusually good. Some new and very well-arranged stage business has been introduced in the scene of the *Pré aux Clercs*. But unless a more competent representative of Valentine than Mlle. d'Angeri can be found, the performance of the *Huguenots* at this house cannot be entirely satisfactory. Signor Gayarré has appeared as the Duke in *Rigoletto*, and there his faults were less disagreeable than in Raoul or Fernando. His delivery of "La donna è mobile" was much applauded; but those who remember the thrill of pleasure which ran through the house when Giuglini repeated, with exquisite softness, the phrase "e di pensier," and contrast this softness with Signor Gayarré's hard and careless delivery of the same passage, will think that the comparison which has been made between the two singers is unfortunate. In the part of the Duke, moreover, Signor Gayarré's use of the vibrato was especially and painfully apparent. Signor Pandolfini, a singer new to the London stage, appeared as Rigoletto, and deserved considerable credit for his good phrasing and generally well-cultivated method of singing. His power of acting, however, was not equal to the demands made upon it by the part, which indeed is one of the most difficult in existence. To indicate that the jester, as M. Victor Hugo has it, "weeps tears of blood beneath a mask that laughs," is a task which is very far from easy; and that Signor Pandolfini has failed in this is no proof that he may not be successful in characters involving less complicated passion. At the same time, in the great scene where the jester supposes that he has caused the Duke to be murdered, the singer might have suggested something more than the emotion which one would naturally associate with a respectable merchant in temporary difficulties. However, perhaps the only singer of the present day capable of acting and singing this part as it should be sung and acted is M. Faure, who has, as far as we know, never attempted it. Mlle. Albani's performance of Gilda had throughout a great charm of grace and simplicity, and her singing in the passage where she is left alone on the stage in Scene xiii. was admirable for its steadiness, its meaning, and its brilliant execution. The stage management of the scene immediately following this, where Rigoletto enters, not seeing the crowd of courtiers, is not very successful. On so large a stage as that of Covent Garden, greater probability might well be given to the action. As it is, one has to make believe very much that the groups filling the stage as he crosses it can escape his attention. The well-known concerted piece "Bella figlia dell'amore" was admirably given; and here, as in concerted music in other operas, Signor Gayarré's voice told with fine effect.

Mr. Mapleson has done well in reopening Her Majesty's Theatre in the Haymarket. Both as regards the stage and the body of the house there is a great improvement upon Drury Lane. The house had to be got ready at somewhat short notice, and this may no doubt account for Mr. Mapleson having for some little time rung the changes upon three or four well-known and not supremely interesting operas, the weight of which, however, was supported by singers of great merit. Lately *Lucrezia Borgia* has been given with Mlle. Titiens, Mme. Trebelli-Bettini, and M. Faure in their accustomed parts, and Signor Carrion, a new comer, as Gennaro. Signor Carrion sang with a good method and with considerable sweetness; but whether from nervousness, or from some other cause, his acting was awkward, although it revealed good intentions, and his stature contrasted somewhat unfortunately with that of the representative of the character with whom he was most concerned.

M. Faure's Duke Alfonso has gained in power and command since last year, and Mme. Trebelli-Bettini has certainly lost nothing of the wonderful art which makes her admirable alike as singer and actress, and gives to her representation of Maffio Orsini exactly the attraction of reckless and generous high spirits designed by the poet who wrote *Lucrezia Borgia*. Mlle. Titiens's *Lucrezia Borgia* we criticized at length—if that can be called criticism which points out no defect—last year, and her performance this year is as full as ever of grandeur and pathos. *Robert le Diable* was given for the first time in the new house on Thursday last. The mounting of the piece is good throughout, and the scene in which there is a sea view is especially well painted. Signor Fancelli appears as Roberto, and the steadiness and absence of affectation with which he manages his fine voice afford a pleasant relief to the tricks and tremulousness of the new tenor at Covent Garden. Signor Foli, who has been too long absent from the stage, plays Bertramo, and invests the part, as far as acting is concerned, with the sombre terror that it demands, while his deep resonant voice gives full effect to the striking music he has to sing. Mlle. Sala, a new singer, appeared as Alice; and upon her capabilities we defer judgment. It is, however, only fair to say that her performance was far from being a failure. Mlle. Valleria as Isabella would do better if she could avoid slurring her cadences. Perhaps the most perfect thing in the representation was the dancing of Mme. Katti Lanner in the scene of the nuns' resurrection. Grace, agility, and dramatic force were combined in movements which we have never seen rivalled in these days except by Fräulein Böör in Germany and Mlle. Mariquita in Paris.

REVIEWS.

WRIGHT'S HISTORY OF NEPÁL.*

THE main portion of this work may be dismissed with a very brief notice. The native history "translated from the Parbatiya" by two learned Hindus has its merits no doubt, but they are difficult to find, and the search for them may be left to those who have the critical acumen and sagacity to find the one grain of corn in the bushel of chaff—one truth, or an approach to truth, in a wearisome succession of fables. The author of this native history has done his best to give his work an appearance of completeness. Like previous Hindu writers, he goes back to the earliest ages. Passing lightly and modestly over the *Satya yug*, or first age of 1,728,000 years, he enters upon the *Treta*, or second *yug* of 1,296,000 years, of which he is not only able to record several events, natural and supernatural, but to give the exact day of the month on which they occurred. Of the *Dwadpar*, or third *yug* of 834,000 years, he has a greater and more precise knowledge. "The Kirátis came into Nepal at the 15,000th year" of this age, "and they ruled over the country for 10,000 years. The gods came into the country after the Kirátis," and "when 950 years of the *Dwadpar yug* still remained the gods came to the decision that it was necessary to appoint a Raja." After this the *Kali yug* commenced, and from that time down to the present, the year 4978 of the *Kali yug*, a long succession of dynasties and Rajas is recorded in full assurance, nothing doubting. The later part of the work comes nearer to the region of reality; but it is very meagre and trivial, a mere jotting down of a few events, to which the utmost stretch of courtesy could not concede the name of history. The war with the British in 1815-16, in which the Nepalese fought well but were totally defeated with great loss of men and territory, is disposed of in this brief style:—"In this reign a war broke out with the British in the Terai; but, depriving them of wisdom, the Raja saved his country. Then, calling the British gentlemen, he made peace with them, and allowed them to live near Thambahil." Such is the character of this "history," and it is abundantly manifest that no reliance can be placed upon its statements. But it is well that the work has been translated. Careful study and comparison may possibly find in it some synchronisms, some stray facts which may add a little to our very limited knowledge of Hindu history. Even if it fails to do this it will at least convince the historical inquirer that nothing is to be expected from this quarter. It will extinguish, if it does not satisfy, expectation. So long as such works are locked up in unknown languages they are wistfully looked upon as storehouses of knowledge. The few who have examined them may pronounce them worthless, but nothing short of translation ever brings full conviction to others.

We turn now to the really useful and interesting part of the book—to the "Introductory Sketch of the Country and People of Nepal," written by Dr. Wright. We wish this were much longer and fuller, but so far as it goes it is valuable and welcome. The author lived ten years in the country as surgeon to the British Resident, and enjoyed to the full such opportunities of acquiring knowledge as the jealousy of the ruling powers allows. It has been a settled principle with the Government of Nepal to keep on friendly terms and to act courteously towards our own Government, but yet

* *History of Nepal*. Translated from the Parbatiya by Munshi Shew Shunker Singh and Pandit Shri Gunanand; with an Introductory Sketch of the Country and People of Nepal by the Editor, Daniel Wright, M.A., M.D., late Surgeon-Major H.M.'s Indian Medical Service, and Residency Surgeon at Kathmandu. Cambridge: at the University Press. London: Cambridge Warehouse. 1877.

to maintain a cautious reserve, and to prevent as far as possible all European intercourse with the country. In this they are more than upheld by the general feeling of the people. From their own point of view they are no doubt right. They have seen the results of European influence in the plains, and wishing to maintain their highland independence, they shut the door not only against all interference, but against travellers and scientific explorers. They have a proverb to the effect that "with the merchant comes the musket, and with the Bible comes the bayonet." Though they are forced by treaty to admit a British Resident at Kathmandu, Europeans are allowed to approach that capital by only one route, and when there they are not permitted to extend their excursions beyond the valley in which Kathmandu stands; so, as Dr. Wright says, "the country, except for fifteen miles round the capital, is as much a *terra incognita* as it was when Colonel Kirkpatrick visited it nearly a hundred years ago." The population of Nepal consists of varieties of two distinct races. The dominant race of Gorkhas, who made their way into the country from Hindustan, speak the *Parbatiya*, or "mountain" dialect of Hindi, and are of the Hindu religion. The Newars, who constitute the largest portion of the inhabitants, speak a Turanian language allied to the Tibetan, profess the Buddhist religion, and have Mongolian features. "The Magars and Gurungs are short, powerful men of Mongolian cast of features. These are the men mostly to be found in what are called the British Gorkha regiments." The army of Nepal is composed principally of Gorkhas, who are essentially a military race. The standing force amounts to sixteen thousand men, which might be raised to sixty or seventy thousand, and they have a very respectable artillery. Dr. Wright thinks that "in their own hills and forests they would fight well, and be formidable foes; but for purposes of aggression it is doubtful if they would be of any use against Europeans." The revenue of the country is estimated at 96,000*l.*, the Land-tax being its principal source. In the valley of Nepal the land is well cultivated, and the bulk of the population is engaged in agriculture. Manufactures are few and unimportant. Trade, which is chiefly in the hands of the Newars, is limited. Dr. Wright combats the notion prevalent in India that Nepal and the countries beyond offer a great and promising field for European enterprise. He says, "The people are poor, and have few wants that are not supplied by their own country"; they are, too, "a most penurious and avaricious people. They take every possible advantage of a foreign trader, and unhesitatingly break any bargain if they think they can profit by so doing."

The reigning dynasty of Nepal is of very recent origin. It gained its position by force of arms in A.D. 1768. The fourth Raja in descent appointed his general Bhimasena "to be Prime Minister and protector of the whole country" in 1813, and that general continued to wield the chief authority in the State until 1839, when he was imprisoned and died a violent death, represented as suicide. On his fall the King recovered some of his authority, but contending factions gave him great trouble, and placed the country in danger, until the rise of that remarkable man Jung Bahadur, who ruled the country for thirty years with wonderful ability and success. As for other Orientals who have risen to eminence, a distinguished ancestry has been found for Jung Bahadur. A descent is claimed for him from the Ranás of Chitor and Udupur, the purest and noblest stock in India. But we need go no further back than the year 1843. In that year a dashing soldier named Matabar Singh, nephew of the old minister Bhimasena, returned from exile, and very soon rose to be Prime Minister. Jung Bahadur was nephew of this Matabar Singh, and then held the rank of colonel. Sir Henry Lawrence, who was at the time Resident in Nepal, mentions him "as an intelligent young man, particularly expert in all military matters, but, though young in years, profoundly versed in intrigue." His growing influence alarmed his uncle, and not without reason. The young soldier had won the good will of that wife of the King who had the greatest influence, and to whom the Minister was most obnoxious. On the 18th of May, 1845, the Minister was summoned to an audience of the King, and on entering the council chamber, a rifle-ball from the gallery at the end stretched him dead. The poor weak-minded King, who no doubt was glad to be released from the thralldom of a stronger mind, was induced "to take the credit of the deed." But Jung Bahadur was the assassin, and during the visit of the Prince of Wales, he is said to have exhibited the rifle which he used on this occasion. But this one murder was not enough to open the road to power. A Council of Ministers was called, for which preparation was made. High words ensued, and in the end thirty nobles and about one hundred men of lower rank were shot down. The poor King rushed off in a fright to the British Residency, and when he returned he found that "what little power he possessed in the State was gone for ever." Jung Bahadur then became the real master of the country, and the Raná, who had hoped by his means to secure the succession to her own children, was cast aside and retired to Benares in bitter disappointment. The King chafed under the dictation of his new master, and several attempts were made by open war and secret assassination to get rid of the dictator; but he frustrated them, and in the end the King was deposed. "From this time Jung Bahadur has been the undisputed ruler of the country. The old King is a prisoner in the palace. The present King is kept under the strictest surveillance, and not allowed to exercise any power whatever. The heir-apparent is also kept in a state of obscurity, being never permitted to take a part in any public business, or even to appear at the durbars to which the British

Resident is invited. In fact, one may live for years in Nepal without either seeing or hearing of the King."

Jung Bahadur had six brothers and numerous relations, and he strengthened his position by giving them important offices. He had upwards of a hundred children, and so "the opportunities of increasing his connexions have been tolerably extensive." "The heir-apparent to the throne is married to three of his daughters; the second son of the King to a daughter and niece; his eldest son married a daughter of the King, and has a boy ten years of age; the nephew of the King has married a daughter, and so on through all grades of the higher classes; and, "besides his own children, the immense number of his nephews and nieces must also be remembered." But a man's enemies are often those of his own household, and Oriental despots have frequently shown their knowledge of this by sweeping away all their near relations. Nor was Jung Bahadur exempt from the rivalry of his relatives. In 1853, after his return from England, one of his own brothers, the King's brother, and some of the most conservative nobles, conspired to set him aside on the ground of his having lost caste by his visit to Europe. But the attempt was soon crushed. The chief conspirators escaped death through the mediation of the British Government, who consented to retain them as prisoners at Allahabad. The minor offenders received minor punishments. From that time to the day of his death Jung Bahadur ruled without opposition, a convincing proof of his great superiority to all around him. His visit to England in 1850 proved in the highest degree beneficial. He was pleased with the reception he met with, and carried back a lively remembrance, not only of personal favours, but of the immense power and resources of England. He was thus bound to us by a double tie, and when the day of adversity fell upon us he offered and sent his troops to assist in the quelling of the Mutiny. He continued attached to the religion and usages of his country, but the insight he had obtained of a higher civilization produced its effects. His rule was wise and lenient. He revised the criminal code, abolished the punishment of mutilation, restricted capital punishment, and placed great restrictions upon the burning of widows. But in this as in some other matters the prejudices of his countrymen thwarted his liberal designs. "In short," says Dr. Wright, "whatever may be said of the way in which Jung Bahadur obtained power, there is no doubt that he always exercised it for the good of the country, and he is undoubtedly the greatest benefactor that Nepal has ever possessed." His death occurred so recently that nothing has yet become known of the present state of the government of Nepal. Looking forward to this event, Dr. Wright anticipated a succession of struggles for power among his relatives. The prospect is a gloomy one. Dr. Wright's opinion of the rising generation of Gorkha nobles is far from flattering. Many of them have been to Calcutta, but they have picked up more of the vices than of the virtues of civilization. They are idle and luxurious, arrogant and self-conceited; their only amusement is playing at soldiering, and their overweening estimate of their own strength is likely to bring them into difficulties.

The work has been printed at the expense of the University of Cambridge, at the University Press, and is illustrated with many tinted lithographs. The frontispiece is a portrait of Jung Bahadur in full dress, taken from a photograph. Dr. Wright's portion of the book is very interesting, and it appears at an opportune time, for it is quite possible that Nepal may become a source of anxiety and trouble to us.

SWITZERLAND AND THE SWISS.*

WE shall not be astonished if we hereafter learn that this work was originally composed as a holiday task by a young lady at an Evangelical boarding-school. We can imagine the angust lady-principal sweeping majestically into the schoolroom on the eve of the vacation, handing each of her senior pupils a set of proofs from M. Carl Girardet's blocks, and requesting the girls to improve their minds during the holidays by illustrating the pretty little Swiss views with a few pretty little chapters upon Switzerland and the Swiss. If these pages had such an origin—and we can scarcely conceive that they had any other—they deserved to be rewarded with faint praise as a fair and painstaking exercise; but they ought to have remained in manuscript; they did not deserve to be set up in type and issued to the world as a book. We have endeavoured to picture to ourselves the fair young author as she first sat down to her task and passed under review the various items of knowledge concerning her subject which had from time to time, by various means, come into her possession. She was perhaps astonished to find that she was already the owner of so considerable a scaffolding; she had simply to make a plan and collect the bricks for her building. A glance at the woodcuts was suggestive of the range of her knowledge. First of all there was William Tell. Then there was sunrise on the Rigi. Next there was Geneva, which suggested Calvin, and Zürich, which meant Zwingli. There were also the Castle of Chillon and Lord Byron; the Ranz des Vaches; Dr. Caesar Malan and Dr. Merle d'Aubigné; chamois-hunting, the dogs of St. Bernard, the Continental Sabbath, Thorwaldsen's Lion at Luzern, and avalanches. When all these intimations *pour servir* had been put together, it is true that they did not amount to

* *Switzerland and the Swiss: Sketches of the Country and its Famous Men.* By the Author of "The Knights of the Frozen Sea," &c. London: Seeley & Co. 1877.

much, but each one was at least suggestive of a chapter. In order to expand these slight germs into literary substance, and to verify or correct the youthful writer's general notions concerning Switzerland and the Swiss, some amount of study would be necessary. During a ransack in her father's library she happily came into contact with Murray's Handbook (in an old edition, as is evident by her mistakes of omission and commission in treating of the ascent of the Rigi), and also with a History of Switzerland which was issued nearly fifty years ago as a volume of Dr. Dionysius Lardner's *Cabinet Cyclopædia*.

This latter book seems to have been her chief guide. She begins with Lardner, and ends with Lardner. We find the phrase "as Dr. Lardner says" in her introduction, and she closes her very last sentence with the same convincing and clinching observation. It is true that now and then she cites Müller; but as the *Cabinet Cyclopædia* History of Switzerland is mainly an abstract of the work of Johann von Müller and his continuators, she is still guiding her readers by the light of Lardner. We should be glad to know by what line of inquiry she arrived at the fact that Dr. Lardner himself was the author of this history. The volume is anonymous; Dr. Lardner was simply the editor of the series. Although "Dr. Lardner" is her principal authority for the main historical parts of her book, we are bound to say that her principles are too evangelically correct to permit her to follow him whenever she has occasion to treat of the religious history of Switzerland. She then entrusts herself and her readers to the less exceptional guidance of Dr. Merle d'Aubigné. Three of the woodcuts enable her to make three of these improving diversions—the views of the cathedrals of Constance, Zürich, and Geneva. Why Constance should be placed in Switzerland we cannot guess. No Swiss politician, so far as we have ever heard, has suggested that the Confederacy should return to that ancient policy of annexation to which Ticino, Thurgau, and the Vaud, owe their places in the Bund. The author, whose geography is as free and easy as her history is, has generously bestowed the whole Bodensee upon the Swiss. Constance, she tells us, is a city "which stands within a mile of one of Switzerland's largest lakes, the old Boden See, or Lake of Constance." Why she should suppose the former name to be old and the latter new we will not inquire. We are surprised to learn that all the houses in the city of Constance possess the miraculous powers which we thought were confined to the one holy house of Loretto. They must have a capacity of self-locomotion, if Constance has shuffled away from the Bodensee. We should like to know when the city took this strange journey of a mile inland, for when we last saw it it stood within an inch of the lake. M. Girardet's view of Constance has given the author occasion to flee from Dr. Lardner and take refuge with M. d'Aubigné. A chapter headed "Stories of the Brave Old Swiss" is followed by one entitled "Dark Times," which includes a jejune account of the great reforming Council, and the cruel murder of John Huss. Here she exhibits unusual learning, and cites "the historian Clemangis" with much confidence. Indeed this whole chapter is full of marvels. Not only is one reformer turned into an historian, and another taken to be no reformer because he was a Cardinal (D'Ailly), not only is a city moved about like a toy house in a nursery cupboard, but John Huss is burned "on the boasted free soil of Switzerland"; Constance "is a Swiss city"; and a Jesuit named Balbinus (more than a century before the foundation of the Order of Jesuits) certifies to his personal acquaintance with Huss. The author may possibly have caught a glimpse of the fact that the Council and burghers of Constance, as indeed of other Rhine cities, were frequently in offensive and defensive alliance with the Confederate Cantons. Cases of periodical renewal of alliance between the original Switzerland of "The Three Lands" (Uri, Schwyz, and Unterwalden) and the Confederation of Cities (*Städtebund*) occur often in the splendid official *Sammlung der ältern Eidgenössischen Abschiede*, of which a new volume has been issued within the last few weeks. We find many such in the fourteenth century; in one of the year 1329, extending the alliance between the Forest Cantons and the Allied Cities for three more years, Constance had the priority of signature:—"Wir Rudolf von Gottes Gnaden Bischof ze [not "von"] Konstanz, Wir die Rete und Burger von Konstanz, von Zürich, von Berne, von Lindowe, von Überlingen, von Sant Gallen, von Rafenspurg, und wir die Lantammanne und Lantleute gemeinlich von Uren, von Switz, und von Unterwalden." We need not cite the whole document in which "Wir die Rete und Burgere der vorgenanten Stetten, und Lantammanne und Lantleute der vorgenanten drijer Waltstetten" agree to stand fast and true to each other. To call Constance "a Swiss city" on the ground of such alliances would equally justify the inclusion of Mainz or Speyer in Switzerland, or, still more, of Mühlhausen.

The author has evidently gone on learning while she has gone on writing. Unhappily for herself and her readers, she has not learned enough to impel her to tear up her crude manuscript. Soon after she has begun her history, and has told us something of "the first inhabitants of Switzerland," under the guidance of "Dr. Lardner," she had the good or ill luck to come across a translation of Dr. Keller's publications on the Pfälzbaute. This of course necessitated the compilation of a chapter on "Lake Cities," which is fairly put together. After a diversion on the "Chief Features of the Country," in which there is a great deal of reference to "Professor Tindall," she returns with undiminished faith to her old teacher. She was of course compelled to give some account of the struggle of the Confederates against Charles the Bold; but it is with an evident relief and consciousness of didactic ability that

she turns from this worldly subject, and begins to illustrate the woodcuts of Milan and Zürich with a chapter upon "The Apostle of Switzerland." Why Milan is put into the book we do not very clearly see. It is true that it was the see of St. Carlo Borromeo, that his influence on the Catholic Cantons was enormous, that he was the originator of the permanent Papal Nunciature in Switzerland, and that he founded in Milan a seminary for the Swiss Catholic youths, which became a productive factor in Swiss history and politics. But the author cannot be accused of any acquaintance with this busy Popish Cardinal; besides the activity of this hero of Milan did not begin until after the death of the hero of Zürich, or, as our historian prefers to call Zwingli, "the Apostle of Switzerland." We do her the justice to say that she has a conception that there were Christians and even apostles in Switzerland before the apostleship of Zwingli. These earlier apostles appear to have been the long-lost primitive Presbyterians. So at least we gather from the passage which she borrows and mangles from "Dr. Lardner":—"That a church, or rather that churches, existed in the fourth century is proved by the fact that signatures have come down to us of certain bishops or elders of Geneva, Coire, Aventicum, and the Valais." The word "elders" is her own; we took the trouble to turn to her instructor, and we find that "Dr. Lardner" speaks of "Bishops or Presbyters of churches in the Valais, at Geneva, Coire, Aventicum, and elsewhere." The conversion of an old Catholic presbyter of the fourth century into a Presbyterian elder of the sixteenth is a bold stroke of interpretation for a young lady. Perhaps she wishes her readers to infer that Bishop Calvin and Bishop Beza restored to the Church of Geneva its original government. She has a picture of Einsiedeln; but it is employed to illustrate the life of the Apostle Zwingli instead of the life of the interesting Apostle Meinrad, whose influence on Switzerland is still traceable. The story of this hermit's martyrdom by two wandering rogues, one an "Alemannus" and the other a "Rhetianus," as told by the Abbot Berno of Reichenau, would have taught her more of early Swiss history than she has gathered from "Dr. Lardner." Of Ursus and Victor, Felix and Regula, and other reputed founders of the Helvetic churches, she says nothing; Beatus and Lucius, and even St. Gall and the "Scottish" (Irish) Apostles, are dismissed with a line. Probably the author thinks that they were providentially allowed to introduce a kind of Gospel in order that Zwingli and Calvin might afterwards be raised up to show that it was corrupt. Yet they all deserve some notice from a writer on Switzerland who is dwelling in Britain, if only as the vanguard of the myriads of travellers whom these islands have poured into Switzerland, and as the very earliest British and Irish climbers of Swiss mountains. In the common schools of Zwingli's Zürich the children now read the following passage from Eberhard's *Lebensbuch*:—"Einer der Männer, welche unsern Voreltern früh das Evangelium predigten, war der heilige Beatus. Er war in England geboren." Of course we cannot claim this converted Druid, whose Romanized name still remains in the Beatenberg and the Beatushöhle on the Lake of Thun, as an Englishman; nor have we any title to the apostolic St. Lucius of Chur, the King of Britain whom the Swiss expect us to venerate as a fellow-countryman. We imagine that the author has some vague conception that the Helvetians and their Teuton conquerors mingled on equal and amicable terms, like the "Britons and Saxons," and that a Swiss people proceeded out of the former intermixture, as an English people did out of the latter. Although here and there she uses an expression which implies that she has caught a glimpse of the truth, she proves that she has no very secure grasp of it by giving the title "Foreign Rulers" to a chapter which includes a summary of Swiss history between the death of "Charlemagne" and the appearance of Rudolf of Habsburg. Every modern historical writer in Switzerland is clear enough in his conviction that his Teuton forefathers did not amalgamate with his supposed Helvetic an-cestors. We should like to see some document of Uri, or Schwyz, or Zürich, between the ninth and the thirteenth centuries, in which a Roman Kaiser, or a Zähringen Herzog, or a Habsburger Graf is written as "Welsch" and a foreigner. One of the earliest official self-designations of anything that can be called Switzerland is "Die Eidgenossenschaft des alten Bundes in Ober-Deutschland." King Ludwig the German in the year 853 presented "das Ländchen Uri," with its churches and buildings, woods and waters, fields and pastures, and "serfs (Leibeigenen) of both sexes and every age," as a part of the German land, to the Fraumünsterabtei in the German city of Zürich. Indeed the actual independence of Switzerland, and the final loosening of the Confederacy from the Empire, cannot be dated earlier than the fifteenth century. Many old forms and titles expressive of an organic affinity with the Reich survived to a very recent date. The Reichsadler was diligently figured on coins and ensigns and on the gates of towns in the seventeenth century. As late as 1701 the Abbot of Muri was made a Prince of the Empire by Leopold I. One memorial of the old relation of Zürich to the Empire was only abolished in the lifetime of some who are still living. The member of the Council who was delegated to superintend a capital punishment was duly called "der Reichsvogt" until the year 1798.

We have no inclination to pursue our author from the field of history to the fields of theology and manners. Indeed she exhausts herself as historian with her sketch of the life and work of the Zürich reformer, in which she manages to omit any reference to the most important and fruitful contribution of Zwingli

to the subsequent development of the ecclesiastical life of Christendom—the place which he gave to the *Gemeinde*. She takes a glance at Basel and Holbein, and at Geneva and Calvin, and then hurries across the intervening generations until she arrives at the Calvinistic revival in the French-speaking cantons, at Felix Neff, Robert Haldane (a Scotchman “who stands inseparably connected with the dawn of the revival of the Gospel on the continent of Europe”), Cæsar Malan, Merle d’Aubigné, and the *Eglise Libre* in the Vaud. We should add that she interposes two short interludes between Calvin and Haldane; one upon “Remarkable Men of Later Times,” and the other upon “Alpine Climbers.” The closing chapter upon “Switzerland as it is” ought to be entitled “Switzerland as it is not.” It is a heap of ignorance, confusions, errors, and random guesses. But we suspect that all these faults will be condoned by the class of purchasers at whom the book is aimed. The egregious confusions which are combined in the following passage will alone be sufficient to procure a warm recommendation from the Evangelical press:—“Intercourse with the French, however, which was considerably increased after the Revolution, did the Swiss harm in many ways, and especially in lessening their national regard to the Sabbath.”

PATERSON ON THE LIBERTY OF THE SUBJECT.*

THE appearance of Mr. Paterson's Commentaries almost at the same time with Sir James Stephen's Digest of the Criminal Law supplies the material for a comparison which can hardly fail to be instructive. Covering to a great extent the same ground, and professing in a general way similar ends, the two books seek to attain their purposes by methods so different that they may fairly be called opposite. They are, curiously enough, published by the same house, and the publishers' name alone would show that both Sir James Stephen and Mr. Paterson address themselves to a wider circle of readers than is usually contemplated by the authors of legal text-books. A part, at least, of the task they have set before themselves is to make English law more intelligible and less repulsive to educated Englishmen who are not lawyers; and the success they respectively meet with will go far to show whether a diffuse and popular manner of statement, or a concise and exact one, is the better way to compass this most desirable end. Sir James Stephen has adopted the form of the Indian Codes, already used by him in his Digest of the Law of Evidence. He states the substance of the law in general propositions which are intended to be as verbally exact as possible, and adds specific instances—generally taken from actual decisions—to show how the general rules are applied in practice. Mr. Paterson, on the other hand, departs in the opposite direction from the accustomed style of English text-books by giving his Commentaries the air of a literary disquisition, and introducing a great deal of miscellaneous and collateral matter which can be called illustrative only in a rhetorical sense. Sir James Stephen's references are confined, with few exceptions, to the Reports and Statutes, while in the compass of a few pages Mr. Paterson introduces us in turn, with impartial and unwearying versatility, to Moses, Manu, Plato, Montaigne, Montesquieu, Burke, Bentham, and Stubbs, besides not infrequent excursions into general history and voyages and travels. Mr. Paterson has done his work with great industry and ability, and we see no reason to doubt that he has produced as good a specimen as can be produced of that which, without meaning any disrespect, we must take leave to call the gossiping method of legal writing. The public have the choice very fairly put before them. For our own part, we do not believe that a so-called popular treatment is the fitting instrument to make the knowledge of law really popular; we believe, on the contrary, that the more exact and scientific the treatment, the more acceptable it will be to people who really want information. It may be that in course of time a second Blackstone will produce another work on the laws of England which shall combine the weight of Blackstone's legal authority with his elegance of literary form. But it does not seem to us that such an undertaking will be either desirable or practicable until great improvements have been made both in the substance and in the exposition of the law. The pressing need of our own time is to get the law consolidated and set in order. Accuracy must come for the present before elegance, and even before popularity. Mr. Paterson himself has some very just remarks on this topic; and he dwells on the point, which cannot be too much dwelt upon, that the question is one which, though it seems to concern lawyers in the first place, is really of less concern to them than to the public at large. He also puts in a plea for lay justices of the peace:—

Not only are the subjects of the realm entitled to have some care taken, that they should have reasonable means of knowing the law, but there are thousands of justices of the peace constantly at work applying that law and enforcing it; and as to them, some consideration is pre-eminently due. They are not only left, like the rest of the community, to find out the law as best they may, but often to pay the costs of mistakes which they make from time to time, and most of which arise from the confused state in which the law is found. And as they act gratuitously, and discharge important duties, which save the nation a great expenditure, it might be expected that some more precise and useful guide than copies of isolated acts of parliament would be presented to them.

We have reason to know that the want of such guidance is

* *Commentaries on the Liberty of the Subject, and the Laws of England relating to the Security of the Person.* By James Paterson, Esq., M.A., Barrister-at-Law, &c. 2 vols. London: Macmillan & Co. 1877.

keenly felt by some justices who give much more thought and labour to the study of their duties than country magistrates are credited with in popular opinion.

We may thus claim Mr. Paterson as an advocate of scientific exposition, and our regret is the greater that he has adopted a loose and uncritical method for his own work. His book presents, indeed, a definite arrangement, founded on a definite theory; and that is still rare enough in law-books to count as no small merit. But his outline is overloaded, not to say obscured, by his constant diffuseness; and, although there is little positive error in his statement of the law, there is much vagueness, with some grave oversights, and a good deal of inaccuracy in collateral matters. The result amounts, we think, to conclusive proof that prolixity does not secure, even in expert and laborious hands, that completeness of detail which a more concise treatment is supposed to be incapable of attaining.

Mr. Paterson begins with an Introduction in which he discusses the classification of law, and to a certain extent the general notions which are common to all its branches. He disapproves of the definition of law which is now the classical one in this country—namely, Bentham's as developed by Austin—on grounds which seem to us inadequate. First, he says that law does not prescribe a course of conduct, because “a course of conduct includes the great bulk of man's actions.” This is surely to do violence to language. “A course of conduct” is not the whole course of conduct, and no such thing is meant by Austin's definition. There may be a definite course of conduct in particular relations which is a very small part of the whole of conduct. The rules of cricket, for example, prescribe a course of conduct for people who play cricket, and for so long as they are playing it. So the Rules of Court prescribe a course of conduct for people who bring actions, and for so long as their proceedings continue. More generally, the law of the land prescribes a course of conduct for all citizens, in so far as their actions fall within the range of the law. Nor is it easy to see why a course of conduct may not consist in forbearances as well as in acts. Moreover, the words objected to are not a material part of the definition. Mr. Paterson's other objection is that the definition “assigns no specific purpose to law”; this, however, implies a misconception of the nature and purpose of definitions. Mr. Paterson seems to be in search of a definition by which unjust laws should be no laws at all. He proposes the following:—“Law is the sum of the varied restrictions on the actions of each individual which the supreme power of the state enforces, in order that all its members may follow their occupations with greater security.” This is not definition, but rhetoric; it is a loose restatement of Bentham's and Austin's leading conception, adorned with a piece of doubtful surplusage. Mr. Paterson then works out his own theory of classification, which gives the following divisions:—

I. SUBSTANTIVE LAW.

1. Security of the person.
2. Security of property.
3. Security of marriage.
4. Security of public worship.
5. Security of thought, speech, and character.
6. Security of contract and business.
7. Security of foreigners.

II. ADMINISTRATIVE LAW.

8. The Judiciary.
9. The Legislature.
10. The Executive Government (including local self-government).

As we do not very much care for classification for its own sake, we will not stop to criticize this scheme. It has the merit of not breaking up, as some proposed divisions do, the established titles of property and contract; on the other hand, it mixes up civil and criminal law, with an entire disregard of both custom and convenience. The actual subject of Mr. Paterson's book is his first division—Security of the Person.

The next chapter contains, in the guise of an explanation of terms, a sort of general introduction to legal notions. There are some rather curious observations on the Social Contract, which Mr. Paterson appears to regard as a fiction, but as being indispensable even after it is seen to be a fiction. Some way further on it is quietly stated that “the English common law was chiefly based on the Roman law,” a fancy of which we had supposed Mr. Finlason to enjoy the monopoly. Presently we find a not immaterial slip:—

If any man assails and ridicules some leading doctrines of the divine law specified in a statute of William III., in such a style as to show that he is not arguing or reasoning honestly, but intends to insult and revile the common faith of the majority of his fellow-subjects, he commits a criminal offence by virtue of such statute.

The qualifying words “in such a style,” &c., are unauthorized. The statute is positive and unqualified; whoever denies (not “assails and ridicules”) certain propositions is liable to the specified penalties, which are so monstrously oppressive that it has never been attempted to put the Act in force. Whether some such qualification as that given by Mr. Paterson applies to the offence of blasphemy at common law is a distinct question.

If we turn to Mr. Paterson's treatment of a definite topic, such as Homicide, we find a great deal of curious information in the footnotes about Thugs, Sioux Indians, Kaffirs, and the Salic Law; but we do not find in the text any very clear exposition of the law of England. Mr. Paterson seems to expect his readers to find their way through the intricacies of the definition of murder with a very moderate amount of guidance. There is only the mildest suggestion of criticism on the confusion which has been pro-

duced by the unlucky words "malice aforethought," and there is no explicit statement at all of what the law really is at the present day. Sir James Stephen's account of the law of Homicide is contained in about a dozen pages; Mr. Paterson's (after allowing for extraneous matter) fills about fifty. Yet Sir James Stephen gives in his far smaller space not only much more accurate information, but much more in quantity, than Mr. Paterson; and a person in search of definite knowledge about the law of England—say a foreign lawyer seeking to compare our system with his own—could not for a moment hesitate in his choice between the two books. Again, the extremely important question how far unsoundness of mind excludes criminal responsibility is slurred over by Mr. Paterson in two vague paragraphs in widely separated chapters, from neither of which could a reader unfamiliar with the matter even discover that there is any difficulty about it. Sir James Stephen gives it a distinct and conspicuous place in the chapter of "General Exceptions," showing precisely how much is already defined as the law now stands, and how much remains doubtful. We will not dwell on the smaller details which have caught our eye. It is a little surprising to see a learned writer of the present day treating Minos and Lycurgus as no less historical persons than Justinian, the laws of Manu as an actual and not an ideal code, and the *Cyropædia* as real evidence of ancient Persian institutions; but these things are trifles, and beside the purpose of our criticism. Our object is to call attention not so much to the execution as to the conception of the works which we have contrasted. We have not drawn the contrast in order to show that Sir James Stephen has done his work well and that Mr. Paterson has done his badly; the point is that Sir James Stephen has chosen the right way of setting forth his subject, and Mr. Paterson, as it seems to us, a mistaken one.

LIGHTS AND SHADOWS OF SPIRITUALISM.*

MR. HOME'S *Lights and Shadows of Spiritualism* is a work which has two chief objects. First, Mr. Home wishes to show, by the evidence of history and the general assent of all ages, that there is "something in" what is called Spiritualism. Secondly, he proposes to discover the frauds of modern mediums, and to make it manifest that, while this and that practitioner are the "shadows," he, Mr. Home, is the "light," or one of the lights, of Spiritualism. The author is perhaps most successful when he is investigating the shady side of modern necromancy. He carries us completely with him when he divulges the secrets of the "cabinet," and shows how impostors conceal the light tissue or paper dresses in which they afterwards appear as "materialized" ghosts. We could not wish to have the absurd credulity of believers more severely censured and the iniquity and avarice of "mediums" exposed with more scathing criticism. All this is very well; but it does not harmonize with some other parts of Mr. Home's book. We shall take his historical sketch of the supernatural first, and point out a few weak places in the argument.

A scientific history of magic and of its relations to nascent science and to religion has still to be written. In very primitive times, as Mr. A. C. Lyl, a most clear-sighted student of Indian folklore, has shown, the sin of the witch or wizard is indeed "as the sin of rebellion." The witch attempts to obtain certain desirable results by the processes of rudimentary science, mixed up with the evocations of demons discarded by the religion of the priestly caste. Consequently, the eternal quarrel between science and religion begins at this point. But in certain countries, most notably perhaps, as M. Lenormant has remarked, in Assyria and in Etruria, magic has held a lofty and recognized position by the side of religion. Much of magic indeed is the remnant of older and of obsolete religious rites. Much more is the earliest effort of science guided by the crudest metaphysics; while a third element in magic is the exercise of the obscure forces vaguely spoken of as mesmerism and clairvoyance. Mr. Home has made no attempt to trace in a scientific way the growth and the blending of all these currents. He seems to have picked stories at random out of Howitt's *History of the Supernatural*, and has chiefly chosen those which display the lively belief of men in a possible intercourse with spirits. Spirits, good or bad, he says, have swayed all the history of the world. The wickedness, as he holds, of the Chinese in America is due to the fact that "guardian angels seem for a space to have abandoned them." Human action, in short, is only the reflex of spiritual action, and yet Mr. Home has no patience with believers who plead, in excuse of mediums detected in fraud, that "low" and "undeveloped" spirits are to blame. Of course we entirely agree with Mr. Home that a lying knave is a lying knave, and there is an end of it. But if he really holds that the Chinese are immoral because they listen "to the whispers of demons tempting to evil," he might logically extend the same excuse to the personators of Katie King, to M. Bague, to Dr. Slade, and all the other baffled humbugs of the period. As to the scholarship of Mr. Home's sketch of "Ancient Spiritualism," it is quite beneath contempt. We did not expect him to examine the theory of Mr. Tylor, the animistic scheme which shows how the facts of dreams, trances, and shadows force on savages the opinion that "the Manes are somewhat." That doctrine is passed by in silence, while Mr. Home tells us how "King Rhampsitimus [*sic*],

the magi of Egypt described to Herodotus," played dice in Hades. Shortly afterwards we have the quaint Greek quotation "Οἱ πνεύματα τῶν Τεθύρες." It is useless to ask for references; and we must hunt at random through Ammianus Marcellinus for a very good story about a small table used for divination, and constructed with ceremonies like those used by the Chinese in making their planchettes. This similarity in practice marks magic in all ages and all over the world, and is also a note of all ghost stories, ancient and modern. The question is, How far has the extraordinary uniformity in the human spirit produced a corresponding uniformity in delusions? or, again, is it possible that a uniformity of real experience is the cause of the sameness in tales of apparitions? But this does not interest Mr. Home. He gives the orthodox account of the cure of Pascal's niece, and does not contrast Sainte-Beuve's sceptical criticism, which, whatever it may be worth, should not be omitted. It never occurs to him that Wishart's prophecy of Cardinal Beaton's death was founded on actual knowledge of the plan of the Cardinal's enemies. He does not seem to be aware that the Lyttelton ghost has fallen to pieces in the friendly hands of the Rev. F. G. Lee. Then Bunyan's "miraculous preservations" from death were nothing more supernatural, it has been said, than the fact that Bunyan chanced not to be killed in a battle at which he was not present. In short, a real amateur of ghosts, and a person who has devoted some little care to this charming topic, will be shocked at Mr. Home's casual way of accepting evidence. A man should not commit himself to anecdotes about the transfiguration of Iamblichus without an accurate acquaintance with the facts which Mr. Home does not possess. Is he really not aware that "Iamblichus, though not given to laughter, laughed at this story"? It is illogical of him, after printing his farrago of poorly told and unsupported ghost stories, to rebuke the credulity of the believers in John King and the volatile Katie.

After showing himself capable of believing almost anything, Mr. Home, in the second part of his work, shows where he draws the line. He cannot endure *séances* held in the dark; he has a lively scorn of "materialized" spirits which come out of "cabinets," talk profane nonsense, and pinch the legs of the devout. Mr. Home holds, and we entirely agree with him, that all this sort of thing is impudent imposture. The modern spiritualist, he says, is a pilgrim "through pleasant meadows," and he is much struck by the verdure, the refreshing greenness which surrounds the wanderer. On one occasion he was present when a mask was held up by an impostor at the window of a "cabinet." "I called the attention of a credulous spiritualist beside me to the empty and eyeless sockets. His reply came promptly and with a certain triumph—'The dear spirits have not had time to materialize the eyes.'" This is only a specimen of credulity, ingenious in its folly, which every one who has known spiritualists and listened to their arguments will recognize. Every hypothesis is accepted by these people except the only natural one, and the only one for which general experience vouches. We do not remember to have heard of one single instance in which the spectators seized and held a "materialized spirit" which did not prove to be the medium. The faithful then asserted with one voice, first, that the medium was walking in a trance; next, that he was possessed by dishonest spirits; next, that the spirit had borrowed the flesh and bones of the medium as material for the exhibition; lastly, that on this one occasion the medium was cheating, but that, as a rule, he was the soul of honour, and must by no means be suspected in future. "Mediums who have been caught cheating are still tolerated in the movement," says a correspondent of Mr. Home's. Mr. Crookes, in a letter printed here (p. 183), warns Mr. Home that "mediums have the reputation of being very jealous of one another, and consequently any accusations which may be brought by one against another are explained away in this manner. And even when two partners quarrel, and one makes a clean breast of it, or when one medium makes a confession of fraud, and explains how it is done, very few thoroughgoing spiritualists will believe them, but will rather call in the agency of bad spirits, trances, &c."

In spite of these warnings, Mr. Home has compiled a melancholy collection of the frauds, blasphemies, and follies of the people who seek after a sign, and of the prophets who help them to what they want. Mr. Home himself likes an honest sceptic—honesty anywhere must be refreshing in these pursuits; he agrees with Mr. S. C. Hall that Spiritualism is "in a sad state of disorder"; and he brings together stories of American credulity which surpass what one could have imagined of the mental state of the Weddahs of Ceylon or of the Andaman Islanders. The performances of the prophet Harris and the prophet Scott showed that these persons were well aware of the weak places of their countrymen. American credulity seems to start from a basis of Puritanism, and of fervent, though undisciplined, belief in machinery and in the bigness and in the destinies of the United States. At a place called Mountain Cove, Messrs. Harris and Scott, according to Mr. Home, made such good use of their countrymen's weakness as to get themselves accepted for the Two Witnesses of the Apocalypse. A more extraordinary and disgusting mixture of superstition and vulgarity was consummated at a place called High Rock, in Lynn, Mass.; but Mr. Home's work must be consulted here by the curious. In attacking the dishonest medium Mr. Home sometimes ventures to deride the English of the false prophets. A person who invented Rhampsitimus, and who says "To adopt to this writer the language he hurls at others" (p. 259), should be careful not to attempt verbal criticism. Mr. Home writes rather better than his rivals in

* *Lights and Shadows of Spiritualism*. By D. D. Home. London: Virtue & Co. 1877.

mediumship, but that is the best that can be said for his style. He very properly denounces spirits who pretend to have recognized in English shops the diamonds they wore when they were Persian princes, and who request believers to present the said diamonds to the medium. He very appropriately quotes Serjeant Cox's exposure of the devices of lady mediums who conceal spiritual raiment of muslin in their drawers; "nobody seems to have thought of the drawers." But we cannot agree with Mr. Serjeant Cox when he calls Spiritualism "the greatest and the grandest mystery that can engage the human mind." And when Mr. Home leaves the shadows of Spiritualism—the performances, that is, of his rivals—and comes to the lights of Spiritualism, his own adventures, we are no longer so much interested. We don't believe in the ghost of the old lady in grey silk who complained to a medium that another coffin had been placed upon that which contained her mortal remains. We are not convinced that the shade of a little girl called Stella consoled her bereaved mother by writing her own name on her boots (pp. 400-402). This may be the "higher aspect of Spiritualism," but it is not a very lofty aspect at the best. Mr. Home, who likes an honest sceptic, will pardon our hesitation. We don't know the lady whose little girl writes her name on boots; we never even saw the boots—the "light summer ones"—in question. When the clever party who "run" John King, or when the author of *People from the Other World*, write their books about Mr. Home and Stella, then we shall have materials on which to form an opinion. In the meantime we can imagine nothing more desirable than this burning zeal for truth in mediums. The more they expose each other's little failings the better for "the greatest and the grandest mystery that can engage the human mind." Opinions very like these have been advanced by "the eloquent pen of Hudson Tuttle." Mr. Tuttle bids mediums welcome "tests," and weed out suspicious characters from their band. As we have never yet heard of a medium above suspicion, or of a case in which "manifestations" did not dwindle as "tests" increased in stringency, it is natural to expect that Mr. Tuttle's pen will soon have to exercise its eloquence on some other topic than Spiritualism. Mr. Home himself seems to be in a very promising condition. When once he has got rid of his belief in Stella and his other "lights," the shadows will flee away, and he will hold exactly the same opinions about this dreary matter as other sensible persons.

HILLEDEN ON THE MOORS.*

LIKE *My Home in the Shires*, and others of Miss Kettle's novels, *Hilleden on the Moors* may fairly be called a "Romance of the West Riding." That is to say, there is more of the romantic and melodramatic in it than we are accustomed to meet with in the fictions of the day when their scenes are laid in bustling England. The story, in parts, rather reminds one of the style and manner of Mr. Harrison Ainsworth when he gets among ancient halls, castles, and manor-houses in the days of gunpowder treasons and the civil broils. In parts, on the other hand, it is eminently practical, so we have the variety and the different effects that come of perpetual contrast. *Hilleden* itself is thoroughly prosaic, and its citizens are altogether given over to business. It lies in a picturesque country among great deposits of coal, where smoke goes up from hundreds of furnaces and chimneys; it is blessed with public gardens and institutes, and all the advantages provided by the liberality of a rich municipality and prosperous townfolk; and Mr. Robert Marsden Kirby, who may be said to be the hero of the tale, has made a great fortune in it, which he spends magnificently. Mr. Kirby has sunk in the soil the money he made in his workshops; he has been adding field to field and farm to farm, till he has annexed the greater part of the domains that once were owned by the house of De la Hoste. But, side by side with this able and well-to-do Mr. Kirby, the embodiment of enterprise and respectability in broadcloth, with thoughts that are busy over his ledgers, we have the eccentric Sir John De la Hoste, the present representative of his decayed race. Although he lives under the shadow of the heavy *Hilleden* smoke, Sir John, in his tastes and surroundings, reminds us of the wizard Lord Gifford in *Marmion*. Not that he had precisely "dire dealings with the fiendish race," but his habits were peculiar for the nineteenth century, to say the least of them. Although he had lived hard and fast in his youth, so that dissipation had left its traces on his noble features, in the decline of his years he had turned to literary pursuits. In fact, we are given to understand that in the condition of his banker's account an occasional cheque from editors and publishers was exceedingly welcome for household expenses. But he turns night into day, and rises at untimely hours to rummage among his book-shelves on a sudden inspiration, and makes his lovely and dutiful daughter the slave of the lamp like himself. In consequence of the father's misanthropy, the pair hold themselves aloof from society, and the old "hawk" or "Wizard of the Clough," as Sir John has been dubbed among his neighbours, has a habitation in keeping with his fantastic eccentricities. It is "a grim, grey tower, dark even in sunlight, rising over the moorland"; within are dark oak-floored passages and winding staircases, while the light and air struggle in with difficulty through narrow windows draped in masses of ivy. Student as he is, the baronet spends most of his time, in "rain or shine, in

wind or storm," on the flat platform at the summit of the tower. It is his way to receive his guests there, using the privilege of his rank and infirmities to keep his seat; and, like a mediæval baron, he has a little foot-page, who is trained to answer to his signals, and promptly executes his behests. Sir John's disposition is as disagreeable as his bearing is offensive; he is sarcastic and malicious, not to say malignant; and, moreover, there is something more than a suspicion as to his honesty; for he is believed to have appropriated property that should really have passed to another. In fact, he is one of those heroes of fiction whom we should rather expect to find tenanted a robber castle on the Rhine and figuring in a German legend of the middle ages than settled within a short ride of a thriving industrial town, and serving probably on the commission of the peace.

But, *roué* as he has been, and reclusive as he is, the baronet has a sharp eye to the main chance, and makes it a rule never to throw away an opportunity. He finds it convenient to renew his acquaintance with the family of Mr. Kirby, who indeed is a distant connexion by a marriage which originated a feud; and thus the mystery that looms over the Clough and its lord is made to throw a certain romantic tinge over the general course of the story. In the story there are three pretty and marriageable maidens with plenty of pleasant love-making. There is Mary, the "sole daughter of the house and heart" of Sir John De la Hoste; for he really loves his child, though he has an odd way of showing his affection. There is Amelia Kirby, who is to share with a brother the rich succession of her wealthy father. And there is Nina Davenport, a niece of Kirby's, who has good looks, like the others, in a lighter style, with more lively manners; although, unlike them, she is indifferently dowered. Some family questions of succession apart, how these three young ladies are to be mated is the real excitement of Miss Kettle's plot. There are four lovers more or less impassioned, two of them young and a couple of them elderly. Love-making comes naturally enough, of course, to young Rupert Kirby, the rich manufacturer's son; nor are we surprised that Herr Karlen, a manly and handsome German, who has filled a responsible place in their establishment, should show himself susceptible to English charms. Karlen, who is noble by birth, though his poverty has compelled him to stoop to trade, represents the foreign element which Miss Kettle loves to introduce. But we must say that the somewhat senile attachments of Sir John De la Hoste and Mr. Kirby strike us as bordering on the humorous; for each has set his heart on the daughter of the other. The story unfolds itself in a lively rivalry and an intricate game of cross purposes. Karlen has fallen over head and ears in love with the chilly and calculating Amelia, who at first inclines to reciprocate his feelings. Young Rupert Kirby, who hardly knows his own mind, thinks he merely likes Nina as a cousin; and there are some pretty scenes where she tries to hide her feelings when they are wounded by the thoughtless frankness of Rupert's brotherly manner. Circumstances conspire to make Karlen happy, had Amelia only consented to smile on his suit. But Sir John De la Hoste, who has come into the field, sets himself to succeed, and succeeds accordingly. He uses his experience and takes advantage of his fatherly years, first, to compromise the friend of his daughter, and then to wring a promise from her. We hardly know whether the lady or the gentleman shows to least advantage; for, dazzled by her elderly admirer's rank and his imposing manners, Amelia throws over her German lover in the most cold-blooded fashion. However Karlen, after passing through a period of anguish and a dangerous illness, is consoled with the hand of Mary De la Hoste, and, as we should have said, has every reason to congratulate himself on the change. Mr. Kirby, who has gradually given up his designs on Mary, mates himself with a lady who is much more eligible in point of age; while his son makes the merry Nina happy, as we have all along foreseen. Many of the episodes in the wooings that we have adverted to so rapidly are worked out with much feeling and delicacy. The grave and stately Mary De la Hoste is made as fascinating in her own way as Nina Davenport in hers; and both Von Karlen and Rupert Kirby ought to be happy men. But we cannot resist a strong impression that stress of circumstances must have forced Miss Kettle's hand as she penned the story; that her natural benevolence of heart became too much for her, and that she yielded to a kindly temptation to make all her characters happy. For even Amelia De la Hoste, instead of being doomed to a life of splendid misery in the clutches of the old hawk of the Clough, finds in him an illustration of the time-honoured maxim, that a reformed rake makes the best husband; and the entire reformation of the loose-principled Sir John is a proof that it is never too late to mend. He is most exemplary as a husband in his second nuptials; while, when his daughter is reunited to the young step-mother who had formerly been her schoolfellow and friend, she sees "the best promises of Amelia's childhood fulfilled. From that fair brow and pure cheek all vanity and pretension had fallen. The softened light in her eyes shone serenely clear; the low sweet tones of her voice rang warmly and truthfully."

Miss Kettle evidently relies on frequent and complete transformations of her scenes to keep up the excitement and interest of her story; and the life of the Continent has such a charm for herself that she fancies it must be a spell to conjure with among her readers. But, in truth, the digressions in which we are made to follow Karlen and the German armies through the course of the French invasion are an artistic mistake, and they merely serve to interrupt the continuity of the actual story. It is all very well that Karlen should go abroad when he does. The dangers to

* *Hilleden on the Moors: a Romance of the West Riding.* By Rose Mackenzie Kettle, Author of "The Mistress of Langdale Hall," &c. James Weir. 1877.

which he is exposed, the glory with which he covers himself, and the risks to which he exposes his life when he hurries back wounded to England on the report of his lady-love's infidelity—all these different circumstances have their distinct bearing on the plot. But the details of the struggle on the Spichern heights, of the fighting around Metz and the capitulation of Sedan, are neither new nor very true. They read like passages from volumes of collected war correspondence, and they are utterly irrelevant to the development of the story. We may add, by the way, that Karlen's lovelorn behaviour hardly commends itself to us as in strict keeping with his reputation as a patriot and a gallant soldier. He comes over to see after his lady-love while his comrades are still in the field, which might possibly be excusable, as he had obtained leave of absence to recruit himself. But the making a very prolonged convalescence a pretext for not going back again seems to us to look suspiciously like "malingering"; and although he made an excellent marriage, and slipped into a lucrative partnership at Hillesden, we should imagine that his conscience must have given him some twinges. All things considered, however, we may fairly praise the story; although it seems to us that it would have gained considerably in realism had some of the incidents been cast in a more modern shape, and had the language in places been somewhat more commonplace.

L'ART.*

THIS formidable-looking journal of art, published once a week in Paris, received in our columns a welcome on its first appearance. The difficulties, artistic and literary, financial and even physical, of sustaining so vast an enterprise, are so considerable that we cannot but congratulate the projectors on having reached a third year and an eighth volume. The fear might have been entertained that even a sphere so wide and diversified as the Fine Arts would in the long run fail to meet the unceasing demands of a literary corps required to occupy in every year four "magnificent volumes," making a total of more than twelve hundred large pages. But such are the scope and the possibilities of art in the historic past, the actual present, and the proximate future, that even a journal of this portentous magnitude need not fear, at least if we may judge by its latest issues and announcements, either paucity of topics or poverty of illustrations. It is to be borne in mind that there is a constantly recurring crop of new subjects; not only do old materials admit of being viewed in fresh lights, but with the increase of wealth, the persistent enterprise of geographic discovery, and the widening of the area of civilization, art creation becomes stimulated to the utmost. Regions of the earth hitherto barren are brought under art culture, and outward nature, as well as human nature, is ever presenting new and unaccustomed phases more or less capable of art treatment. Hence, perhaps, the times are ripe for a cosmopolitan and eclectic review which, in the words of the proprietors, shall seek "to establish an international community in matters of art, and to promote among the different nations of Europe and in America a knowledge of what is highest in the art product of the time." That there exists a public ready to appreciate and support this world-embracing enterprise is indicated by the announcement that "*L'Art* for 1875, consisting of three volumes of 416 pages each, is now almost entirely exhausted."

The letterpress, which is sometimes little more than an echo to the illustrations, falls short of the high standard to which the projectors of the journal aspire. Indeed it would appear that the number of specialists qualified to treat of art with technical knowledge and literary skill, at once satisfying to the professional man and pleasing to the outside public, are as rare in France as in England. And the difficulty is certainly not lessened by the presence of illustrations; for the critic has to compete by the instrument of words, often necessarily inadequate to the occasion, with pictures which make direct appeal to the senses, and in this conflict it often comes to pass that the pictorial art gets the better of the written art. We remember to have heard the late Charles Knight, whose experience had been extensive and costly, when moving a vote of thanks to a reader of Shakespeare, speak emphatically of the gain to the author of holding undisturbed possession of the entire field. He concluded with condemning the ascendancy of the scene-painter, and added a remark made by Macready to the effect that a moonlight on the stage threw completely into the shade the finest poetry. Yet Macready may be said to have answered his own objection when he got Clarkson Stanfield to paint scenery for *Comus* and *Acis and Galatea*. In the case now immediately under our notice the advantages and the disadvantages are about equally balanced. The letterpress, which may not be always strong enough to stand alone, receives support from the interspersed engravings. In fact, biographical papers like those on M. Fromentin and M. Diaz naturally suggest, if they do not even demand, that the life of the artist should be seen through his works; and it must be admitted that the illustrations selected enable the reader all the better to realize the visual situation and to place himself in the independent and impartial attitude of critic. It has been said that painting is a silent art, and poetry a vocal art; accordingly the legitimate aim of the literary part of these pages is to make the pictures speak out their intention. These French writers ply a sketchy, brilliant pen which has the advantage of meeting the painter's pencil on

common ground and in a sympathetic spirit. Thus M. Jean Rousseau, in his portrait of M. Eugène Fromentin, throws pleasantly and picturesquely together the central subject and its scenic accessories. The reader is introduced to the artist and his contemporaries as follows:—

Il est intéressant et instructif à suivre comme toute vie logique bien ordonnée, qui, au lieu de s'éparpiller à tous les vents qui soufflent, se développe régulièrement dans un sens voulu, pour atteindre un but déterminé. A ce point de vue, la vie de Fromentin offre la même unité que celle de Millet, avec lequel il contraste d'ailleurs si complètement sous tout autre rapport. L'un voué à la contemplation des grandeurs obscures de la vie des champs, l'autre arrêté et fasciné par les richesses pittoresques de l'Orient, comme l'avaient été avant lui Decamps et Marilhat.

Chacun a exprimé l'Orient à sa manière. Marilhat a rendu l'admirable limpidité de sa lumière; Decamps, les ardeurs incandescentes, le morne flambement de son ciel aux heures les plus lourdes de l'été, et les silhouettes grandioses de son paysage primitif. Fromentin semble avoir cherché—avec un peu trop de système peut-être—à nous révéler un côté assurément très-ignoré: sa grâce, son élégance, voire son esprit.

L'esprit de l'Orient! le choc seul de ces deux mots ne sonne-t-il pas comme un contre-sens?

M. About—seul de tous les critiques—semble avoir entrevu, dès les débuts du peintre, la fausse voie où il s'engageait: "Les tableaux de M. Fromentin," écrit-il dans son *Salon* de 1857, "sont très-spirituellement écrits. . . . La collection de ses œuvres pourrait s'intituler: 'Un feu d'artifice dans le désert.'"

Such an appeal to M. About is somewhat of a confession that the once illustrious school of French critics has lost its sober reason. We have before us sundry volumes by this omniscient censor and pseudo-cyclopædist, a man who has never given himself seriously to any one subject, but who trusts to a sword-play of words and of wit, and pays his devotions by turns to the Madonna and Leda. Another "devil-may-care" critic was M. Théophile Gautier, a writer who turned the finest texture of art into fustian, and whose fevered imagination was as far from true balance as the vagaries of Mr. Ruskin. *L'Art*, which follows too much in the track of its contemporary, *L'Artiste*, would do well to aim at a weightier and more solid style of intellectual criticism. There is at present too much ado about nothing, and the all but illimitable space at command may serve as a temptation to distend thin, superficial thought over the utmost possible area. We recall by way of contrast the concentrated and searching criticism which came at a more soundly critical period than the present from the pens of M. Beulé, M. Planché, M. Taine, and others. We look in vain for like knowledge and acumen in the volume before us. Is it that, under the fetters and the corruption of the Second Empire, even art criticism has received a mortal wound from which it is slow to recover? Yet regeneration for the French nation seems within the possibilities of the future; and with that resuscitation it may not be vain to hope that creative art will once more enter on a renewed life, and that its attendant criticism may turn from frivolity to earnestness. In such an event *L'Art* should seize on its opportunity; it may then fulfil what it now desires; national life may speak through the life of regenerated art.

France naturally occupies by far the largest space in these pages; and her school, though now in decadence, remains the foremost in Europe. Her ranks have been within our memory decimated; we have seen swept from the field of action great leaders such as Ary Scheffer, Delaroche, Flandrin, Cogniet, Horace Vernet, Ingres, Delacroix, Decamps, Benouville, Jardin, Troyon, Fromentin, and Millet. Truly, in the words of a French critic, "*L'école française est décapitée*." Yet an artist in passing from life assumes his place in the roll of history, and thus furnishes materials for the columns of a journal which takes a retrospective view and guards posthumous fame jealously. Mlle. Rachel, when dying, exclaimed, "In a few hours I shall be in the hands of my undertaker and my biographer"; and the vulture does not watch with keener appetite the battle-field than the man of the press watches the registry of deaths. *L'Art* has already done good service in collecting biographical details of artists who deserve to live beyond their own day. In our own literature we have a model of how art biography may escape from narrow technicalities and enter on wide sympathies with humanity, in Mrs. Grote's *Life of Ary Scheffer*. In fact, French artists, from the time of David under the first Republic down to the Communist M. Courbet, have been something more than artists; fired by enthusiasm and passion, they have entered as actors into the drama of life; they have mounted barricades, and have then painted in hot blood the fierce onslaught of battle. Such careers favour the literary *tableau* style of which the eight volumes before us afford examples.

The sphere already occupied by *L'Art* will be, we are glad to learn, still further extended. The proprietors propose to give to their venture a more pronounced "international" character. Germany, for obvious reasons, has hitherto not been allowed to invade its pages in any formidable force. But the world is large enough, and many are the territories in Northern, Central, and Southern Europe which might furnish at least occasional contingents. The present war, especially along the line of the Danube, rich in Roman remains and rare in graphic memorials of strangely picturesque races, might be made to open up valuable treasures. The Museum of Pesth, abounding in works which illustrate the historic phases of art in lands lying on the confines of the East, has never been adequately brought before the knowledge of Western Europe. We may add that the ethnographic sketches and etchings made some years ago on the banks of the Danube by M. Valerio won a eulogy from M. Gautier, and obtained well-merited attention when published in the pages of

* *L'Art: revue hebdomadaire illustrée*. Troisième année. Tome 1^{er}. A. Ballue, Editeur. Paris: Librairie de l'Art. London: 135 New Bond Street. 1877.

L'Artiste. Following the same track, *L'Art* might do wisely to send a special commissioner to the seat of war.

But evidently the operations which just now obtain most favour are turned towards England. Under the direction of Mr. Comyns Carr "the pages of *L'Art* will, during the present season, contain a full representation of the works exhibited at the Royal Academy and the Grosvenor Gallery." It is announced that the illustrations will include etchings and engravings from the pictures of Mr. Leighton, Mr. Watts, Mr. Burne Jones, Mr. Boughton, Mr. Archer, Miss Clara Montalba, and many others. The *entente cordiale* between England and France has been drawn all the closer by "The Libraire de l'Art" recently opened in London. Perhaps it may be objected that the illustrations, though occasionally of a high class, will, as a rule, scarcely satisfy the sensibilities of our English artists, unless an improvement be made on the photo-reproduction process hitherto employed. But so many difficulties have been already overcome that the past may be accepted as a pledge of further progress.

HELPS TO THE GREEK CLASSICS.*

SINCE his first edition of Theocritus in 1844 the Bishop of Lincoln has seen wonderful changes in the field of Theocritean criticism, where the more recent German labourers have made fruitful use of his own earlier studies of the text and its interpretation. He has therefore approached the task of revision and improvement with confidence, in spite, or perhaps in relief, of many preoccupations, quoting Gregory of Nazianzus, Basil of Caesarea, Ambrose, Jerome, and Augustin as precedents for episcopal study of the ancient pagan classics; and his new preface is an eloquent persuasive to the cultivation of classical studies as good training in the exactness of thought and graces of language desirable in a Christian divine. Admitting that blemishes and impurities here and there disfigure such poets as Theocritus, he pleads the moral advantages to be derived from them in other aspects, if only we associate such studies with those of the true religion, and allow the latter to tone and correct the former. Where no such corrective is applied to lax heathen morality, he would, we fancy, approve the application to classical studies of an expression in *Idyl* xxvii. 62 (soundly emended by himself), where a damsel who has found Diana's protection insufficient for her virtue addresses to her the complaint, *σὴ ἔρημία οὐκέτι πιστή*. Secular studies, liberal arts, culture, philosophy, cannot without religion keep us healthy in morals. From the contemplation also of the poet's natural piety and sense of natural beauty the Bishop is led to reflect how much he might have achieved had our light been vouchsafed to him. The simple piety breathing in a Theocritean shepherd piping on a rock over the Sicilian sea, on the grassy banks of the Anapso, beside the pine-shadowed fountain, or under a leafy canopy at the Coan Thalsia, is preferable, he justly deems, to the mental and spiritual condition of those "qui post splendorem divini aspectus in Verbo Veritatis revelatum, in obscura caligine errare contenti sunt, et in formidoloso et inhospitali barathro volutare rerum naturalium et causarum secundarum, a divino intellectu, amore, et potentia conditoris, Qui, ut cum Newtono nostro loquar, 'omnia regit, non ut anima mundi sed universorum Dominus,' longè latèq̃ remotarum."

True to his conviction that the teacher and student of the classics should read them with a Christian bias and spirit, Bishop Wordsworth never omits to point out the contrasts in treatment between sacred and heathen poets. A patent example is the handling of the woes of Daphnis in Theocrit. i. 106, and elsewhere, and those of Lycidas in Milton's *Dirge*; and in the Bishop's note on the taunt of Daphnis to Venus the contrast is pointed out betwixt Sion and Parnassus as regards tenderness and refinement. Dr. Wordsworth has added to his original notes on the text and its interpretation succinct Latin explanations and illustrations, wherever they are needed. Thus at *Id.* vi. 16, *καὶ τὸν ἀπὸ γραμμῆς κινεῖ λῖδον*, an explanation is given of the allusion to the proverb of trying one's last chance by moving one's man in a game of draughts from a certain line, which Fritz, a late German editor, has noted. At *Id.* vii. 78 there is a brief note on the story of Comatas, a poetic shepherd shut up in a chest and committed to the waves for two months because of his piety, but kept alive by the bees which lined his cell with honeycombs, and eventually drawn out safe and sound—which seems a perversion of the traditions of the Deluge of Noah. Again, *ibid.* v. 137, *πυφᾶν ἐξ ἀντροῦ*, our editor seasonably refers to a description of his own visit to the Cave of the Nymphs, in his *Athens and Attica*, vol. ii. c. 32; and, at v. 92 of the same *Idyl*, he caps the custom of "crying God bless you, when one sneezes"

* *Theocritus. Codicum Manuscriptorum ope denuo recensuit Christophorus Wordsworth, S. T. P. Episcopus Lincolnensis.* Cantabrigiæ: typis Academicis. Londini: ap. G. Bell et filios. 1877.

The Acharnians of Aristophanes. Revised, with Preface and full Explanatory Notes, by F. A. Paley, M.A., &c. Cambridge: Deighton, Bell & Co. London: G. Bell & Sons. 1876.

The Anabasis of Xenophon. Book V. With English Notes. By Alfred Proctor, M.A., Fellow of St. Catharine's College, Cambridge. Pitt Press Series. Cambridge University Press. London: Cambridge Warehouse, 17 Paternoster Row. Cambridge: Deighton & Bell. 1876.

Easy Selections adapted from Xenophon. With a Vocabulary, Notes, and Map. By J. Surtees Philpotts, B.C.L., Head Master of Bedford School, and C. S. Jerram, M.A., late Scholar of Trin. Coll., Oxford. Oxford: Clarendon Press. 1877.

upon the words *Σιμιχίδα μὲν ἔρωτες ἐπέταρον*, with references to Catull. xlix. 9-18, and to usage in modern Italy.

It will be seen, then, that the second edition of Dr. Wordsworth's Theocritus is an advance on its predecessor. A few samples of the soundness and acuteness of the Bishop's criticism on its textual difficulties will recommend it still more to notice and use. They are picked chiefly from the earlier *Idyls*. At i. 50-1, in the picture of the foxes and the vine-watcher, where the fox, which is not stalking the rows, is plotting mischief to the lad's wallet, the verses—

τὸ παιδίον οὐ πρὶν ἀνέσσει
φατί, πρὶν ἢ ἀκράτιστον ἐπὶ ξηροῖσι καθίξῃ—

have caused much puzzle to commentators. Bishop Wordsworth has since his first edition satisfied himself of the sense; *ἀκράτιστος* (from *ἀκρατος*, meracus) is the rustic's morning meal—namely, a fragment of bread steeped in neat wine, which without its moistening element is indeed poor and dry fare. Hence the proverb, *ἐπὶ ξηροῖσι καθίξιν ἀκράτιστον*, "to reduce one whose meal is a winesop to a dry crust." The scholiast's language consists with this interpretation, which our editor applies to the fox's set purpose of robbing the boy's wallet of his breakfast and leaving him dry and breakfastless. In *Idyl* ii. 151:—

αἰὲν ἔρωτος
ἀκράτῳ ἐπεχείτο,

he defends the reading, and translates "Sibi infundebat de liquore meraco Amoris sui (i.e. amasii) in honorem." To revert for a moment to the First *Idyl* we are much struck with the probability of the Bishop's reading *ἐ* (*illum rivalem tuum*) for *τε* in the verses 81-2:—

ἀ δέ τε (ἐ) κῶρα
πᾶσας ἀνὰ κράνας παντ' ἄλσασι ποσσὶ φορεῖται.

As is acutely urged, such must have been the reading of Virgil's copy for him to write in the Tenth Eclogue:—

Tua cura Lycoris
Perque nives alium, perque horrida castra secuta est.

In v. 96 *ibid.* Venus is described somewhat contradictorily as

λάβρια μὲν γελαιοῖσα, βαρὺν δ' ἀνὰ θυμόν ἔχουσα,

where for *λάβρια* the Bishop suggests reading *ἀδρήν* h.e. *ἀδρεῖν*. The sense would thus be "Smiling to outward view, but nursing wrath within." In the Seventh *Idyl*, at the 8th verse, he prefers, with Heinsius, and the seeming countenance of Virgil, *Ecl.* ix. 41, *ὑφαντοὶ* to *ἐφανον*, and in *Idyl* viii. 91, by a slight and admissible addition, he relieves the received text of an inconsistency that any attentive student must have felt. It is said there of Menalcas, the crestfallen and defeated challenger:—

ὥς δὲ κατεσμήχθη καὶ ἀνερρέπετο φρένα λύπη
ῥώτερος· οὕτω καὶ νύμφα γαμβέσι' ἀκάχοιτο.

But, as the Bishop, with due penetration of the female mind, remarks, why should Menalcas's chagrin in defeat be likened to a bride's when she has won a husband? By the little insertion of *οὐ* before *γαμβέσι'*, and making the corrected text speak of a "sponsa non compos facta conjugii"—"a damsel betrothed, but jilted and forsaken"—he renders the comparison plain and pertinent enough. The last syllable in *νύμφα* is short in Theocrit. xxvii. 51 (*Il.* iii. 130, *Odys.* iv. 743), so that there can be no difficulty on that score. But it is needless to dwell further on this elegant and greatly improved edition of Theocritus, of which our national scholarship, and even our National Church, may well be proud.

Mr. Paley's *Acharnians*, as might be expected, goes far to fulfil its aim—to wit, the happy medium betwixt brevity and prolixity—and neither teacher nor pupil can justly complain of the waste of words on the one hand, or the omission of needful explanation on the other. If there is a fault in his volume it is in his making too much of the itch for alteration and rash emendation of the text of Aristophanes which he complains of (not without some justification) in the German editors, of whom he regards English editors as the too obsequious followers. As he observes, Albert Müller's edition, valuable as it is, sins grievously in this respect, though our own Elmsley and Dobree were by no means without error. Meineke and Cobet, sound and often acute scholars, require to be followed in their Aristophanic studies with caution and reservation; and Mr. Paley's climax of wild guessing, Hamaker, is the best proof of his argument that modern German Aristophanic criticism tends rather to show the critic's ingenuity than to improve the author's text. To a large extent we concur with Mr. Paley in this matter, but he goes too far when, in his address "to the Reader," he includes in his charge against the German critics Dr. Hubert Holden, a sound and sober scholar as well versed in Aristophanes as Mr. Paley himself. We must here quote Dr. Holden's preface to the third edition of his *Aristophanes*, where, so far from showing himself a worshipper of Meineke, he writes, *apropos* of Cobet's merits:—"Germanis minus bene res cepit, nam qui agmen ducit Meinekius, senex venerabilis ac de Græcis litteris optime meritis, ut paucis feliciter novavit, ita multa medicoria et ab omni veritatis specie abhorrentia protulit aut aliunde arrepta adscivit, quorum quidem nonnulla ipse in Vendicis meliora edoctus retraxit: idem sana temere in suspitionem vocavit." We may add that whilst in one or two instances Dr. Holden in his first edition would himself confess to having followed Meineke in innovations, in subsequent editions he has reverted to the MS. reading. After all, it is admitted by Mr. Paley that he himself follows

mainly the text of Borgk, who is to some extent an innovator, while Dr. Holden generally (though in our view never without due testing of conflicting judgments) takes Meineke for his guide.

One key to the interpretation of Aristophanes which Mr. Paley has used to good purpose is the incidence in unsuspected places of the *παρὰ προσδοκίαν* figure, which he, we fancy, was the first to see in *Ach.* 17, ὑπὸ κορίας τὴς ὀφρύς, where might have been expected ὑπὸ γ' ἀνίας τὰς φρένας. Something akin to this is his perception in 13-14 of the joke ἐπὶ Μόσχῳ ἀσόμενος Βοιωτίων, a double entendre for to "sing cow after calf"; and there is a similar play on words in the words οὐδ' ἦβει πρῶτα, ἀλλ' αὐτὸς ἔφερε πάντα χω πρῶτον ἀπὴν, which Mitchell renders by "that grating Byword, Buy"; and Mr. Paley turns "It never *saw* want, but produced everything itself, and that *saw* was far away." An apter pun perhaps occurs, as Mr. Paley shows, at v. 183, where Amphitruus represents the Achaean old man twittingly asking him σπονδὰς φέρεις, τῶν ἀμπελων τετρημένων; "How can you bring wine when the vines have been cut down?" In the line 111, where Diceopolis undertakes to cross-examine Pseudartabas, and says ἄγε δὴ σὺ φράσον ἐμοὶ σαφῶς πρὸς τούτον, κ. τ. λ., we cannot agree with Mr. Paley that it is better to take τούτον for the ambassador who had introduced him than in the comic sense of adjuring him by the strap, understanding ἱμάντα (i.e. "per hanc scuticam") as Meineke, Müller, Ribbeck, and Dr. Holden take it; and a little further on, in v. 140, we cannot assent to his following the older authorities in continuing the words ὑπ' αὐτὸν τὸν χρόνον δ' ἐνθαδὶ Θέογυις ἡγωνίζετο as part of the envoy Theorus's speech, instead of, with Nauck, Meineke, Müller, and Holden, making them an interruption of Diceopolis. It is more in character for the home-abiding cit to suggest a synchronism of the frozen rivers in Thrace with a frigid home tragedian's acting, than for an envoy, who would have had to get up his theatrical news much after date on his return. We will only add that throughout the play, the more we compare Dr. Holden's text with that of Mr. Paley, the less need we see for adopting the over-caution of the latter, or for classing the former with the rash and innovating class of editors. The world of scholarship looks forward with great interest to Dr. Holden's promised Aristophanic Lexicon. Mr. Paley can afford to edit such useful "texts and notes" as that before us with less constant criticism of rival editors.

We must briefly notice two other annotated texts recently issued, Mr. Pretor's Fifth Book of Xenophon's *Anabasis*, and Messrs. Phillpotts and Jerram's Selections from Xenophon's *Anabasis*. Mr. Pretor's *Persius and Cicero ad Atticum*, B. I., have both received a word of approval from us in past years, and this handling of an interesting book of Xenophon gives evidence of the thorough mastery of subject which we should have expected in Mr. Pretor. Though his text is not assisted by maps, and though here and there (perhaps through printer's errors) it represents untenable readings, we are bound to say that his little volume is more complete as a school-classic than the same book of Xenophon in the serviceable edition of his predecessor MacMichael. More special pains have been given to the elucidation of constructions, for which Xenophon offers a fine field; witness in the very first chapter § 8, τὴν δύναμιν, ἐφ' οὗς ἂν ἴσων, where, for the lumbering construction of finding an antecedent of ἐφ' οὗς in τούτων, Mr. Pretor rightly discovers it in the fact of δύναμιν being a noun of multitude; and in the second chapter, § 2, the somewhat kindred construction of ὁπόθεν μὲν τὰ ἐπιτήδεια ῥάδιον ἢ λαβεῖν, οὐκ ἔγον, φίλοι γὰρ αὐτοῖς ἦσαν, where, as he correctly states, αὐτοῖς is introduced as the grammars put it, κατὰ σύνεσιν, ὁπόθεν in the preceding clause being virtually equivalent to ἐς τούτους ἐφ' οὗς. Compare Herodotus, ix. 1. To go no further than this second chapter (which, by the way, contains a vivid account of the Greeks' assault on a hill fortress of the Drilæ, against which the Trapezuntian guides had led them), we find such constructions as the conditional genitive absolute clause, ὥς ἀλόγος ἂν τοῦ χωρίου, paralleled and illustrated, and the nominative absolute, καταλίσσυντες οἱ λοχαγοὶ οἱ ἐπίστευεν, standing as often it does at the end of a paragraph. So, too, we observe with pleasure that in such a stirring bit of history as this assault, of which even an idle boy, if of any spirit, would have some curiosity to know the issue, Mr. Pretor withholds the lexicon renderings of *δηγκυλωμένους* (§ 12), *μηροειδής* (§ 13), *χαράκιμα* (§ 27), with a view to a wholesome searching of Liddell and Scott; whereas for the senses of ἐφ' ἐνός "in single file," *θέσθαι τὰ ὅπλα* (§ 8) "to stand to arms" (see Grote on Thuc. ii. 2 for its various senses), ἐπὶ πόδα ἀνεχώρου (§ 32), they retreated backwards—i.e. "with face to foe," "step by step" being only a secondary and derived sense—he affords the just modicum of elucidation and illustration. Through the rest of the chapters of this Fifth Book, which, it will be remembered, includes the discontent of the troops at Sinope, and the trial of the generals Phileasus, Xanthicles, and Sophonetus, and therefore a good deal of lively narrative, Mr. Pretor will be found a most competent guide.

The Selections of Messrs. Phillpotts and Jerram profess to simplify Xenophon's style, not in order to save boys the labour of thought, but to educate their thinking power in translating authors whose style is as yet beyond them; and for such doubtless it is a great advantage that the selections should be graduated, the tenses, sentences, and even words being accommodated to a careful progress amidst difficulties. The volume has an excellent vocabulary, a series of sections stretching over the whole of the *Anabasis*, a handy, clearly drawn map, and brief simple notes. In the course of the selections and in chapter vi. we come at p. 60 on

the account of the taking of the same fortress which we have visited in Mr. Pretor's edition. It is curious to note the adaptations of the text whereby the editors aim at helping their pupils. Where the original runs *μαχομένων δὲ αὐτῶν καὶ ἀποπονημένων, θεῶν τὴν αὐτοῖς μηχανὴν σωτηρίας δίδωσαν*, for the first five words Messrs. Phillpotts and Jerram read ἐν ᾧ δὲ ἐμάχοντο καὶ ἡπορούντο, and then proceed to rearrange in construing order the rest of the words; as if ἐν ᾧ δὲ, which requires a note, were not a harder construction than an ordinary genitive absolute. We do not deny that there follow one or two involved constructions in the original, which upon their principle have been naturally simplified by excision. Perhaps this is in some cases necessary; yet it does not strike us as a very sure way of inspiring beginners of Greek with a spirit of accuracy; nor do we believe that, with due pains taken *vivâ voce* by masters to clear away syntactical difficulties from the path of their pupils, it would be a much greater hardship to make them disentangle a sentence of Xenophon in the very words and order of the original. Certainly the result would be of more lasting value, though we readily admit the ingenuity of the arrangement, and the grammatical notes and kindred matter, of these Selections.

MARKS ON CHINA.*

THE combination of bitter and sweet which goes to make up the life of man receives excellent illustration from such a book as this before us. It has been said that our pleasant vices become scourges; but collecting is seldom a vice. There is a sting even in it, however. It is the same with many other innocent pursuits. There is an element of dry dulness in the most absorbingly interesting study. How many people would be chemists were it not for the formulas which must be mastered? How many would be astronomers if they could overcome the preliminary mathematics? They may read popular treatises, and talk eloquently about soaring through limitless ether and the radiance of ten thousand suns, but they cannot fix the place of *Alpha Getæ* or *Sigma Scorpionis*. We all build castles in the air, yet how few of us could draw out specifications for a cottage! We all criticize pictures, but how many can sketch a figure correctly? It is the same with the subject immediately before us. To collect china successfully it is absolutely necessary to know the marks. It is true that the man of real taste, who knows what he likes and why he likes it, is often independent of such considerations. He does not care for an ugly piece, whether it is marked or not. He depends on his own judgment, and refuses to be bound by anything lower than the abstract rules of beauty. Now and then such a collecting genius is successful. His instinctive knowledge places him at a great advantage above the plodders. But in order to have a certainty of success it is useful even for the genius to plod. If he would make sure of acquiring a fine collection, he must learn something about marks, and his talents may not avail him here. It is the willingness to undertake this kind of drudgery which gives the ordinary tasteless dealer so powerful a position. He obtains knowledge at the price of hard work, and he retails his knowledge with a heavy addition for profit. The collector has not always his knowledge about him. He has often to buy at a venture, and is constantly deceived. It is in his interest that such little books as the present are published; and that a large number of persons require, and actually use, such pocket-companions, we may gather from the fact that three or four similar books in English or French have already been published, as well as the larger works on which all the manuals are founded.

Almost all pieces of pottery and porcelain, even those of the humblest kind, bear on them some distinctive mark. The cottage tea-cup of thirty years ago is the collector's object now. The crown Derby which was sent to the garrets as too hideous for use while Gothic taste ruled among us is now taken up tenderly, its fractures repaired, and is placed in the forefront of the cabinet. "Delft" used to be synonymous with rubbish, so far at least as it was applied to pottery. Now the soft paste and glazed earthenware of the Low Countries are collected and catalogued, their marks are registered, their patterns are extolled, and their dingy colour has become cerulean. Of course prices have varied in like manner. Old English figures, grotesque and unnatural, as remote from art as from beauty, which used to be sold at country fairs for a few pence, now fetch as many pounds. And the only thing which seems to make this difference is the presence or absence of a mark. To be able to recognize and identify a mark easily and rapidly is a power worth countless sums. Very few people have the kind of memory necessary, and such a manual as this of Mr. Hooper and Mr. Phillips, which can be carried almost in the waistcoat-pocket, may be of inestimable value to the collector. Its scope is very clearly set forth in the preface. The work, which runs to 238 pages, is divided into four parts. In the first the marks are classified under heads. In the second the Italian maiolica factories are arranged alphabetically by their names. Of the ware itself the authors truly remark that it "is coarse and bad, but it is valued for the decorations, which are from designs by Raffaele, Michael Angelo, Giulio Romano, and other great masters, and some are thought to be painted with their own hands." Twenty-five manufactories are named in alphabetical order, some easily-identified lettering or other sign

* *Manual of Pottery and Porcelain Marks.* By W. H. Hooper and W. C. Phillips. London: Macmillan. 1877.

being given in the margin. This part is too much condensed. Mr. Fortnum has noticed some sixty different towns in Italy as possessing maiolica manufactories, and a very large addition to Messrs. Hooper and Phillips's list of marks would be required to make it of much value to the collector. Maiolica, and indeed also Delft and all ornamental earthenware as distinguished from porcelain, have what may almost be called a sentimental interest for the art student. They seem to embody the triumph of mind over matter. The wonderful power which transforms a rough brown vessel of coarse baked clay into a work of the highest art—such art as even the prince of painters need not disdain—must always possess a peculiar value. Though of late years the country districts of Tuscany and Umbria have been searched for specimens, they are by no means exhausted; and the modern seeker must hire a special conveyance if he wishes to take the fat South Kensington volume with him on a tour. In the third part the other European factories are similarly arranged, so that there are cross references, first of marks to places and secondly of places to marks. This is extremely convenient for rapid consultation, and enables the collector either to verify his own opinion or to find the mark before him in a very few minutes.

The fourth part of the book contains what are called "Oriental," that is, Chinese and Japanese marks, according to the number of letters in the mark. This is the most recondite portion of the book. It is only within a few years—we had almost said months—that the study of the Japanese and Chinese languages has sufficiently advanced among us to make it possible to obtain correct readings of the inscriptions which almost every piece of porcelain bears. Chinese porcelain is said to date from a period as remote as 100 B.C., while the pottery may be much more ancient. The oldest now to be obtained is that made under the Ming dynasty, which began to reign about the same time as our House of Lancaster. The famous tower of Nankin, only destroyed a few years ago, was erected in the time of Yung-lo, who occupied the Celestial throne from 1403 to 1424. In Mr. Chaffers's great book he gives the names and marks of all the dynasties from that of Tung-han, A.D. 25, to the present time. But Messrs. Hooper and Phillips observe that marks are so easily imitated, and Chinese potters are so fond of reproducing old patterns, complete with marks and all, that little reliance can be placed on the earlier dates. The old blue Nankin is from the Imperial factories, and bears the well-known "six mark," which is believed always to indicate a year before 1667, when an edict of the governor of the province forbade the use of the Emperor's name, lest, if any piece was broken, it might be profaned by being carelessly thrown on the dust heap. Our authors give full particulars of this famous mark, and add tables from which the date may be deduced. Japanese porcelain is said to date from 27 B.C., and to have been greatly improved after the thirteenth century, when a potter visited the Chinese Imperial factory at Kin-te-Chin under the disguise of a priest. The pottery is of course much older than the porcelain, pieces still in existence being said to date more than 1000 B.C. The great centre of Japanese manufacture is in the province of Hezen, where twenty-five villages are congregated on a mountain which affords a plentiful supply of material for their work. The marks are usually the name of the factory or of the maker or the decorator, and sometimes of all three. In addition to these there are a number of signs which may be looked upon as analogous to the "present for a good child," and similar sentences which we see on common English ware. They consist of blessings, charms, salutations, and good wishes, sometimes written in full, sometimes signified by a symbol; and occasionally, it is apparent, these signs are referred to certain manufactories. Thus the Government works in Japan mark with the words "Hi'atsi fou kie sha," which means "Assembly of the seven honourable societies," and other pieces bear an emblem of longevity or a prayer of happiness. In China a great variety of these inscriptions are to be found—"long life," in Chinese "show," occurring oftener than any other character. In ordinary writing it is a sign like a double latch-key; but the natives of the Flowery Land have devised so many ways of writing it that a single plate is sometimes marked with a hundred or more. Such specimens are called pieces of "the hundred show." A whole page is filled with examples. This part of the book appears to be very thoroughly done, the information being for the most part nearly new to English readers. Small as the book is, in fact, it contains an immense amount of information, and has but one important fault, a fault inseparable perhaps from its design, that the print and many of the marks are so minute that the book would seem to be chiefly intended for young beginners in the noble pursuit of China-collecting.

MINOR NOVELS.*

EDGAR and I is a very foolish story, told in the form of an autobiography of a so-called Ritualist priest and his wife. The hero is a poor prig and his wife a silly, weak creature. The book is as dull as a Low Church tract; duller even than a collection of

Methodist sermons. We could hardly have believed that so much dullness and so much folly could be got into one volume. It is the kind of book that might be written by some young woman who was not aware that there was any other literature outside the sermons that she heard preached by a young curate fresh from Oxford. The quotations, indeed, at the heads of the chapters from Mrs. Browning, Keble, Miss Rossetti, and one or two others, show that the author can boast of some reading; but in the book itself there is nothing that shows even that second-hand insight into character which is got from story-books. We can scarcely believe that she has read even Miss Yonge, unless perchance in the *Monthly Packet*.

But to come to the story. The heroine, Agnes Granton, says that "once my sisters brought to me an album containing various questions to be answered. Of these the most noteworthy was 'What is your greatest desire?' I answered instantly, though refusing to write my answer in the book, 'Some one to obey.'" Now if she had answered "Some one to love, honour, and obey," we do not know that she would have said anything in which nine-tenths of the young ladies, of whatever sect or creed, would not cordially agree, even if they did not openly speak out their minds. But she was sincere. She wanted to have a real master, and she soon got one. The Rev. Edgar Seymour before long "told me he loved me, but in words which to many would have seemed cold." Her friend Dolly Clifford was at the same time engaged to the Rev. Peter Dale. Dolly received a letter daily from her lover, but the Rev. Edgar in three weeks only wrote twice. His two letters "began 'My dear Agnes,' and were signed 'Yours faithfully.'" When "Yours faithfully" returned to visit her whom we may very properly call "Yours obediently," he greeted everybody in the room first, "and then, while I was foolishly shrinking and blushing, took my hand with the grasp of possession, which I liked, saying in a perfectly audible tone the commonplace words, 'Well, Agnes, I am glad to see you.'" Even "yours obediently" felt this to be a little too cold, and ventured to remonstrate. "Surely, Edgar," I said to him, "it is my duty to love you now." "Yes," replied yours faithfully, "but you can love me, we can love each other, without self-indulgence as to mere feeling. I am afraid for us both." Matters were going on prettily smoothly, if somewhat freezingly, when an old uncle brought the heroine "a handsome, though most unsuitable wedding gift—namely, a diamond pendant and earrings." This led to a discussion, which passed into very sinful talk on Agnes's part, which was followed by a confession to Edgar, not as her lover, but her priest. He said to her, "Agnes, you have sinned greatly," but most considerably added, "I cannot feel blameless in this matter." He proposed at once to go off to Newcastle to help in a mission there. "'Oh Edgar,' cried I, 'to lose our happy Sunday together.' 'Yes,' said he, 'we want something really painful, and I think we should both feel that.'" The engagement goes on in much the same way. At one time he says to her, "I have been thinking, Agnes, what a privilege it is to have a fault as severely visited as yours has been." At another time he asks her, "Is it not well you have learned a lesson of humility even by a fall?" At last they get married, and actually take a wedding tour; for "my husband thought it would not be self-indulgence to spend a few weeks alone together." On their return to the Rectory in the East end of London all indulgence came to an end. The Rev. Edgar would not let his wife take his tea to him in his study, to the astonishment of her friend Dolly, who had married the Rev. Peter, and was on a visit to them with her husband. "Their ways," says the heroine, "were a contrast to the calmness Edgar thought it necessary to enforce on himself and me." A few days after he declined the tea, he came home "extremely weary. I should have liked to make him rest on the sofa, but I knew I need not propose such a thing." A young lady who was in the room asked him, "Do you think it wrong to sit in an easy-chair?" "Not for you, my dear Mary," he replied. Greatly as the poor wife improved under all this saintly training, yet she had her backslidings now and then. She almost worked herself to death in the parish, and, as a consequence, "during the Church services my mind wandered over plans and projects, good in themselves, but certainly oxen, sheep, and doves brought into the Temple." In reply to her husband's reproaches she said, "It is not my fault; I am so busy." For making false excuses she was at once visited with a penance. "I think, Agnes, you had better not communicate on Sunday." She yielded at once; but further talk showed that she was even more sinful than she had at first sight seemed, and the Rev. Edgar added, "Agnes, I wish you to refrain from Holy Communion for two Sundays." "Yes, Edgar," I said, "really submissively." But when he did sin, which was very rarely, he knew how to inflict penance on himself. One day, when she was breaking down from overwork and found her head too confused to write, she "half-mechanically took up a story which lay near." Her husband, coming in, exclaimed, "Agnes, is it necessary to give way to wilful self-indulgence?" Finding, however, that she was ill, and that he had been harsh, he shut himself up till next Sunday, "when he only appeared at church as one of the congregation, leaving all the duty to Mr. Wayland, and not communicating, though present at the mid-day celebration." Of course just at the end of the book he catches a dangerous fever while visiting the poor; but, contrary to all experience, recovers. He is, we believe, the first clergyman who in a story of this kind ever survived such an attack. Sanitary science has at last done something, if it has succeeded in reducing the fearful mortality of young priests.

* *Edgar and I: the Story of a Home.* A Novel. By Jessie P. Moncrieff. London: Remington & Co. 1877.

The Moonraker: a Story of Australian Life. By Richard Dambledore. London: Remington & Co. Marlborough: E. and R. A. Lucy. 1877.

Was He Really Mad? and other Sketches: being Incidents in the Life of a Curate. By the Rev. Maberly Walker, late Curate of Park Green. London: Remington & Co. 1877.

It is a pity that so senseless a title as *The Moonraker* should have been given to Mr. Dumbledore's "Story of Australian Life." The book itself—at least as soon as the hero leaves England—is interesting enough; but the title, in spite of the explanatory anecdote, is affected and ridiculous. The hero is a poor country lad who shows a great love for animals, and is taken up by the vicar of his parish. It is, to a certain extent, the story of the good apprentice and the idle apprentice over again; for, while Edward Ford does everything that is right, and always prospers, so his playmate, Jem Johnson, does everything that is naughty, and at last meets a violent death. The author ought to have carried his reader much more rapidly over the introductory part of his story. There is in these earlier pages an affectation about it of minute description which is very wearisome. Who cares to read such passages as the following?—

"Well, poor dears," said Mrs. Moreton, "I will give them an extra breakfast, at all events, this morning, and as they have not taken the pledge, they shall have a little warm beer poured over their bread; but here they come under the verandah. Look at the old hen; she is stretching out her long neck, and pecking at the glass to try and look in at the table; but poor Hydarnes does not seem to be very happy; what a pity to trail those lovely feathers in the snow. There, that is all they can have now," and Mrs. Moreton shut the window and turned to other matters.

As soon, however, as the two boys set sail from Blackwall, the narrative becomes really lively, and we can readily believe the author when he tells us that "it is a tale of real life." The boys are met at Melbourne by a settler, who takes them up to his sheep-farm in the bush. There they go through a sufficient number of adventures with snakes, kangaroos, and natives, while the daily life of an Australian shepherd is very well set forth. The hero goes on prospering till, on the death of his father he is summoned home, where he finds the church bells ringing in honour of his return. He soon gets a good situation as manager of an estate in England. The idle apprentice, who was constantly cruel to animals, gets at last killed in the bush by a horse which he had savagely ridden. He does not even have the honour of a funeral bell, for he was buried far away from any church. The story will be, we have no doubt, greatly liked by boys; but we must warn the young ladies that from beginning to end there is not a word of love-making. It is the first case in which we ever heard of a good apprentice not marrying his master's daughter, but remaining a bachelor. The author might object that, as the master had no daughter, the marriage was clearly impossible. But we should only have to shift our ground a little, and say that it is the first case we ever heard of a good apprentice having a master who had not a daughter, and an unmarried daughter too.

The Rev. Maberly Walker—whose name, by the way, we do not find in the *Clergy List*—gives us in one volume five stories founded, if we can trust the Introduction, on incidents that happened to him when he was a young curate. We cannot say that, in our opinion, the stories are either interesting or probable. The first, "Was He Really Mad?" which gives the name to the book, is very long and very dull. We should doubt whether many readers would care enough for either the lunacy or the saneness of the hero ever to arrive at the end of the story. As, however, he first tries to cut his throat, next "with a yell of delight" leaps into a reservoir, and in the end dies in an asylum, it is difficult to know why the author so prominently raises the question of his madness. The title would have been just as correct if it had been *Was She really Mad?* For his wife, by way of sympathy, goes mad also, and is brought to the same asylum the day before her husband's death. In the fourth story the author gives an account of a post-office robbery and of the trial of the son of a village post-mistress who was wrongly suspected. It is strange that writers cannot, by reading in the newspapers the reports of trials, avoid at least the most glaring errors when they take their heroes into the dock. In the trial before us the counsel for the prosecution makes two speeches before the counsel for the defence makes one; and though witnesses are called for the defence, the counsel for the prosecution has no reply. Nay, moreover, so far as it appears, the judge does not sum up. But the course pursued by the prisoner's counsel is still more extraordinary. The night before the trial the real thief had been caught by a policeman, who was hidden away in the post-office, in the very act of opening letters and stealing their contents. He had been previously summoned as a witness for the prosecution. In spite of his detection, the trial goes on as if nothing had happened, and the fact of his arrest is never mentioned. When he comes forward to give evidence, suspicion, no doubt, is thrown upon him in his cross-examination, but nothing more than suspicion. The trial goes to its full length, bating the summing-up; and, as we have said, witnesses are called for the defence, when a few words would have brought the whole affair to an abrupt conclusion. But then Mr. Maberly Walker's story would also have been brought to an abrupt conclusion, and so would have lost half its interest.

AMERICAN LITERATURE.

BY far the most attractive memorial of the Philadelphia Centenary Exhibition that we have yet seen is a work of which the first two numbers are now before us.* Each contains two plates produced by Messrs Clay, Cosack, and Co., of Buffalo, with ex-

* *Treasures of Art, Industry, and Manufacture, represented at the International Exhibition of 1876.* Parts I. and II. Edited by C. B. Norton. Philadelphia: Souder & Co. 1877.

planatory text in French and English, representing the finest works of art and of artistic industry exhibited at Philadelphia. There is, for example, an engraving of a group of statuary representing Cupid blinding the eyes of a victim, which, however, seems to us defective in that the face of the sufferer expresses rather the painful sensations of one who is being consciously deprived of sight than the passion which accepts this metaphorical blindness unconsciously and with satisfaction. Again, there is a splendid example of ecclesiastical decoration in the shape of a pulpit of carved oak, modern in style and conception as well as in execution, but quite worthy of the finest modern church or cathedral, with whose general tone and character it might harmonize. It appears to be the intention of the publishers to represent not merely the proper art treasures of the Exhibition, but also those applications of art to manufactures, furniture, and decorative purposes which are so striking a characteristic of the taste of the present age. The cost of the work, each number of which, containing only two plates, is priced at two dollars, must place it beyond the reach of the general public; and of those who can afford such expensive memorials of its existence only a few are sufficiently interested in the Philadelphia Exhibition and its relations to American history to care to preserve such a record of its choicest features. But, even in a purely artistic point of view, the work, both in its conception and execution, promises to be fully worth its price, and worthy of acceptance by that limited public to whose educated appreciation it appeals.

Another splendid work of a somewhat similar character, but issued from the Department of the Interior, is a description of the wonderful Grotto Geyser* of that Yellowstone Valley containing so many marvellous freaks of nature, which the liberality and taste of the Federal Government has appropriated as a national Park, and which some half-century hence, when the surrounding country has been peopled, will no doubt be the most interesting and precious of national estates. The Americans have shown great judgment and public spirit in thus appropriating and consecrating to the public use the finest specimens of scenery and natural wonders within their dominion. The splendid Yosemite Valley of California, with its giant trees, was many years ago thus acquired for the nation; but it had at that time already become an object of general curiosity, and was accessible to thousands of visitors. The Yellowstone Valley, whose marvels are far greater, if its beauty is not so striking, lies altogether outside the present frontiers of settlement and civilization, and is so far from the nearest railways, and surrounded by a country so wild, and as yet so utterly untraversed by roads, that only a few ardent naturalists or travellers have been able to explore it. Its reservation as a public possession is therefore an act of far-sighted liberality of which, so far as we know, no other Government than that of the United States has yet given an example. The illustration representing the most remarkable of the many natural fountains of this wonderful valley, and the text by which it is explained, are executed in a manner worthy of the subject.

A complete Life of Mr. Seward would rank with the most interesting historical biographies which the next generation may confidently expect. Though the late Secretary of State was not in himself a very interesting personage, and though there was little or nothing in his character to command the admiration of contemporaries or the respect of posterity, he played a very considerable part in one of the greatest events of modern history. No one would dream of comparing his part on the historical stage with that of men like Cavour, Bismarck, or the third Napoleon; but among the second-rate figures of the age his was not the least prominent; and the great revolution in which he took a share may perhaps prove ultimately to have affected the future of mankind not less than the emancipation of Italy or the unification of Germany. But the work before us† deals only with the earlier and less important portion of Mr. Seward's career. It is divided into two parts—an autobiography, and a memoir filled up with a multitude of letters, more or less interesting as bearing upon the political history of the time, from the pen of one of the most active and intriguing politicians of America. From a comparatively early age Mr. Seward exercised a very great influence on the policy of the party to which he attached himself, rather perhaps from a mixture of prejudice and of clear-sighted self-interest than from strong conviction. A man of his cool judgment and political ability, devoid of enthusiasm and little likely to be led away by a popular craze, can hardly have been very sincere in his adhesion to that frantic agitation against Freemasonry with which he early connected himself, and out of which grew that Whig coalition of which the Republican party, so long dominant, first through military and then through political successes, is the offspring and heir. The principal value of the ponderous volume before us, which has been swelled by unimportant letters and elaborate details of insignificant transactions to the monstrous proportions characteristic of American biographies, consists in the records of those obscure political intrigues and personal ambitions in which a party that has played so great a

* *The Grotto Geyser of the Yellowstone National Park.* With a Descriptive Note and Map, and an Illustration by the Albert-type Process. Department of the Interior, U.S. Geological and Geographical Survey of the Territories. London: Trübner & Co. 1877.

† *Autobiography of William H. Seward, from 1801 to 1834. With a Memoir of his Life, and Selections from his Letters from 1831 to 1846.* By Frederic W. Seward. New York: Appleton & Co. London: Sampson Low & Co. 1877.

part on the historical stage originated. The anti-masonic agitation not a little resembled in its original unmeaning nature, and in the absurd suspicions that gave rise to it, the "Popish plot" which exercised so terrible an influence at a critical period of English history. Happily it resulted in no such general madness, and in no such horrible sacrifice of innocent blood. But, breaking out at a time when the old Federal party had been annihilated, and when the Democrats had so completely triumphed that it was no longer worth the while of ambitious aspirants to attach themselves to their cause, it gathered round it all the elements out of which a dangerous political faction could be created. The malcontents of the victorious and now unopposed party; all the men for whom there was no room in its ranks; all those who, ambitious of political distinction, found the avenues closed by a multitude of competitors with well-established claims to share in the patronage of General Jackson and his party, gathered round the first flag that promised them a rallying point, a subject of popular declamation, and a chance of distinction. Among these Mr. Seward was one of the cleverest, one of the most ambitious, and certainly not one of the most scrupulous. A student of politics who can read between the lines of autobiographical apologies and political letters may learn from these memoirs the true history of the rise of what was long called "Black-Republicanism" in America. The silly suspicions of and antipathy to Freemasonry in which the new party originated could not long endure, especially as the very nature of the society which had provoked them prevented its engaging as a body in political conflict. The party was therefore left with all its personal ambitions and animosities, but with no fixed principles or defined purpose. It was by the law of its being an Opposition, but an Opposition without common views or a public policy. General Jackson's violent temper, personal crotchets, and imperious administration soon furnished this Opposition with doctrines and with leaders. He made many personal enemies, who naturally fell into its ranks. It was perhaps an accident, due chiefly to the fact that anti-masonry had its whole strength in some of the Northern States, that prevented Calhoun, the bitterest of Jackson's personal foes, and the one political leader who had a distinct policy with which to confront that of the President, from joining the new faction, and associating it with the defence of slavery and the avowal of Secessionist principles. Falling under the guidance of exactly opposite ideas and of men almost as jealous of Calhoun as he was of Jackson, it gradually absorbed the more moderate opponents of slavery and imbibed their ideas. The volume before us brings down Mr. Seward's personal story and that of his party only to the period at which the Whigs were still influential and hopeful; but it illustrates precisely that portion of the party history of Republicanism with which Englishmen and the younger generation of Americans are least acquainted, and therefore deserves the careful study of those who would understand the secret history of the transactions by which Abolitionism, half a century ago the theory only of a few unpractical fanatics, became first the war cry of a great sectional party, and at last the policy of the Union.

Mr. Amory's *Transfer of Erin** is an equally heavy, but by no means equally interesting, work. Its tone and temper may be guessed from its title. It describes from an ultra-Irish point of view the gradual conquest of Ireland and the acquisition of a great part of its soil by Englishmen. That Ireland owes whatever law, civilization, and order she has from time to time received entirely to the successive extensions and consolidations of English power; that the revolts of the Irish were the outbreaks of barbarism against the restraints of law and civilization; that their temporary success threw the country back for generations, and that their permanent triumph must have involved it in a relapse into utter barbarism from which only a French or a Spanish conquest could have enabled it to emerge; that the severities of the conquerors never equalled or approached the cruelties of the conquered rebels, are facts sufficiently notorious to those who know the true history of Ireland, but facts of which no one would obtain a glimpse in Mr. Amory's pages. Nevertheless, were the work confined within more reasonable limits, it might be worth the while of those who have gathered their ideas of Irish history mainly from Mr. Froude to learn that there is another side to the story, and to see how that story is told by a writer differing utterly from Mr. Froude in intellectual power, in descriptive skill, in knowledge, and in energy and clearness of expression, but not a little resembling him in one-sidedness and prejudice.

We hoped a great deal from a treatise on the "Galley Period" of naval construction and tactics† by an able and experienced officer like Commodore Parker. The work has therefore considerably disappointed us. The Commodore does not appear to have gained even as clear a notion of the structure of Triremes and Quinqueremes, of the successive tactics of Phœnician, Athenian, Carthaginian, and Roman fleets, and generally of ancient navigation, as is possessed by many scholars who have none of his professional advantages; and, even in dealing with the fleets and naval tactics of the middle ages, he seems to have taken all his information at second hand, and to have been satisfied to copy much of which, so far as his readers can judge, he has but an im-

perfect comprehension. To readers unacquainted with what is generally known upon the subject the treatise may serve as a convenient epitome of generally accessible but scattered information; but to those who have a general notion of the form and appearance of ancient and mediæval vessels, and of the manner in which they were handled in war and peace, Commodore Parker's volume can be of little service or interest.

Mr. Horton's treatise on silver and gold* deals at considerable length with the various questions that constitute what may be called the currency problem, treated from that point of view in which they chiefly appear to an American politician anxious for a *bond fide* resumption of specie payments. Mr. Horton does not belong to the stricter school of economists, but, on the whole, his views are sound both in policy and morality. He fully appreciates the mischievous effects of an expansive paper currency. He sees how impossible it is that American finance should ever rest upon a secure basis, that American industry should ever be free from alternations of inflated speculation and ruinous collapse, so long as American money derives all its value—and that a fluctuating and uncertain value—from the sanction of the Government and the artificial support of the law. Though he seems in several places and by many dubious expressions to excuse, if not to approve, the views of those who question the legal validity of the obligation to pay the debt in gold alone, yet, when distinctly dealing with the practical question of payment, he clearly declares himself in favour of specie redemption as the only course consistent with the understanding on which the money was lent, and with the repeated assurances given by the Legislature upon which the present value of American stocks depends. One of the weakest points of his theory is an inclination towards a double standard, arising apparently out of a notion that the steady decline in the value of the precious metals in the long run, and their special fluctuations from time to time, involve a wrong to those who have contracted for payment therein; and particularly that the demonetization of silver in Europe has been the main cause of its recent fall in value, and has inflicted consequently a serious wrong upon the silver-using nations of Asia. The latter, of course, retain all the wealth they have ever possessed, except such small portion thereof as may be represented by the depreciated metal, and Europe will not be able to purchase Asiatic produce one whit the more cheaply—that is, to pay for it one whit the less value in commodities—because it may take twelve rupees instead of ten to represent the sovereign. The work, however, will probably do good in a country where views much more dangerous than the worst of Mr. Horton's errors are commonly prevalent; and may be worth perusal on the part of European economists.

Mr. Thompson's treatise on the Papacy and the Civil Power† will gratify a large number of English Protestants, and perhaps a still larger number of Continental Liberals, by showing that in the country *par excellence* of religious liberty and equality there are many who regard the recent pretensions of the Papacy with almost as much alarm and impatience as they have inspired on this side of the Atlantic. There is more excuse for these feelings than may be apparent to those who have not watched closely the recent course of American politics. We believe that the Roman Catholics, who form a very numerous and powerful body in many parts of the United States, have of late shown a disposition to act as a solid political party, at least for the purpose of obtaining concessions to their Church on points of educational policy. It can hardly be a matter of indifference to any farsighted statesman that a large and thoroughly organized section of citizens possessed of full political privileges should act together under instructions received from a foreign Power, whether that Power be nominally sovereign or not. But Mr. Thompson fails as completely as many other Protestant and Liberal writers have done to perceive that Papal pretensions are, after all, merely pretensions to authority over the conscience. All that the strongest advocates of Papal claims have said of the supremacy of the Church over civil authority and law would be admitted in effect by Protestants if stated of individual consciences. The Pope himself does not pretend that disobedience to the law should not involve legal penalties. He only insists that Catholics must obey their consciences at the risk of civil penalties, and that their conscience must be guided by the Church. The former point being admitted on all hands, and the latter being an essential principle of Catholicism, there is nothing new in the claim, and nothing has been really added to it by the recent proceedings of the Vatican. If it were once recognized that this pretension, however insolently expressed, and however inconveniently asserted now and then on the field of practical politics, is but the same that has been put forward in all ages, and is in fact inseparable from the essential principle of Catholicism—the authority of the Church (or Pope) in matters of conscience—the alarm inspired by Encyclicals and Conciliar decrees might, we think, be reasonably pacified.

The Annual Report of the Smithsonian Institution‡, an endowed scientific body holding relations with the scientific departments of the Federal Government, and performing in America many of the

* *Silver and Gold; and their Relations to the Problem of Resumption.* By S. Dana Horton. New Edition, revised and enlarged. Cincinnati: Clarke & Co.

† *The Papacy and the Civil Power.* By R. W. Thompson. New York: Harper & Brothers. London: Sampson Low & Co. 1876.

‡ *Annual Report of the Board of Regents of the Smithsonian Institution for the Year 1875.* Washington: Government Printing Office. London: Trübner & Co. 1876.

* *Transfer of Erin; or, the Acquisition of Ireland by England.* By Thomas C. Amory. Philadelphia: Lippincott & Co. London: Sampson Low & Co. 1877.

† *The Fleets of the World: the Galley Period.* By Foxhill A. Parker, Commodore U.S. Navy, Author of "Fleet Tactics under Steam," &c. New York: D. Van Nostrand. London: Trübner & Co. 1876.

functions of the Royal Society at home, always contains much that is interesting to English as well as to American readers. The most remarkable papers contained in the present volume are, one on the life and discoveries of Volta, who may be called the founder of modern electric science; an essay on the probable future of the human race, dooming mankind to gradual extinction, first by the exhaustion of our coal and iron, and, secondly and finally, by the gradual degradation of the continents, which is to leave us no land save that of volcanic islands; and some elaborate ethnological essays, of which the most valuable perhaps is that on the Stone Age in New Jersey, showing as it does that before the great civilizations of Central and Southern America, and probably before that of the mound-builders, there existed on the Western continent a stage of human progress marked by the same characteristics as that whose relics are preserved in the kitchen-middens of Denmark and the lake villages of Switzerland.

The study of natural history seems to thrive in America, if we may judge from the multitude of works on the local flora and fauna which constantly pass through our hands, many of them confined to very small provinces of inquiry, and yet indicating no inconsiderable amount of research and observation. Among these Mr. Minot's elaborate account of the birds of New England* is not the least interesting.

Among the departments of the Centenary Exhibition was one devoted to the medical department of the Federal army, of which detailed accounts may be found in a number of papers now before us.† The only one of these to which we need call particular attention is the address delivered by the surgeon representing that department, in which our readers will find an interesting account of the functions, practical and scientific, of the medical service of the Union, and of the arrangements made to ensure through its means the collection of a vast amount of information of all kinds—meteorological, climatic, ethnological, pathological—which cannot but afford useful material to the compilers of works in any one of the manifold branches of science upon which the officers of the department are required to inform themselves and their Government.

Mr. Stewart's little work on irrigation‡, while thoroughly practical in character, contains a considerable amount of curious and interesting information. In particular, the writer points out the reason why irrigation is so especially needed in America, though the rainfall there is much greater than in England, where irrigation is comparatively unnecessary. In this country the rainfall is comparatively slight at any one time, and is distributed with tolerable evenness over every season of the year. Mr. Stewart underrates its amount; but it certainly does not reach two-thirds of that which he assigns as the total rainfall of the Atlantic States. But on the other side of the ocean the rain falls very heavily at particular periods, generally during those months when the life of the vegetable world is least active. Thoroughly soaking the ground, it finds its way rapidly to the streams and rivers, by whose numerous channels it is carried back to the sea. The months during which the heat stimulates the vital functions of plants are for the most part months of comparative drought; and therefore, if no means are adopted for the storage and distribution of the winter rainfall, the crops suffer from want of their most essential nourishment, and fall very far short of those which, with a smaller but more evenly distributed supply of water, are obtained from less fertile soils in England. Experiment, and the comparison of the crops obtained with different quantities of water, seem, according to Mr. Stewart, to show that the larger the supply of water the greater the amount of solid produce for every pound of moisture supplied.

Mr. Putnam's volume entitled *The Best Reading*§ is only a classified list of those books on various subjects which the editor conceives to be the best worth reading, and contains such a multitude of names that it is obvious that only in regard to a fraction of the entire number can he have received any information, even at second-hand. His guidance, therefore, cannot be of much value, and, such as it is, it is confined almost entirely to recent publications.

Mr. Marsh's *American Guide to London*|| is, of course, chiefly intended for his countrymen; but it may perhaps be of some little service to Londoners, who are apt to know as little about the interesting objects and institutions of their own city as is known even by foreign visitors who see it for the first time.

* *The Land Birds and Game Birds of New England; with Descriptions of their Nests, Habits, &c.* Illustrated. By H. D. Minot. Salem, Mass.: Naturalists' Agency. London: Sampson Low & Co. 1877.

† *The Medical Staff of the U.S. Army and its Scientific Work.* By Surgeon J. J. Woodward, U.S. Army. In charge of the Representation of the Medical Department, U.S.A., at the Philadelphia Exhibition. Philadelphia. London: Trübner & Co. 1876.

‡ *Irrigation for the Farm, Garden, and Orchard.* By H. Stewart. Illustrated. New York: Orange Judd Co. London: Trübner & Co. 1877.

§ *The Best Reading: Hints on the Selection of Books, on the Formation of Libraries, Public and Private, on Courses of Reading, &c.* Edited by F. P. Parkins. New York: G. P. Putnam's Sons. London: Sampson Low & Co. 1877.

|| *Marsh's American Guide to London and Suburbs.* New York: Lockwood & Co. 1877.

NOTICE.

We beg leave to state that we decline to return rejected Communications; and to this rule we can make no exception.

The publication of the SATURDAY REVIEW takes place on Saturday Mornings, in time for the early trains, and copies may be obtained in the Country, through any Newsagent, on the day of publication.

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ADVERTISEMENTS.

MUSICAL UNION.—PAPINI, last time; SAINT SAENS, first time this season, Tuesday, May 29.—Quartet, D minor, Mozart; Trio in F, Saint Saens; Quartet, No. 4, in D, Beethoven; Solos, Violin and Piano-forte, (St. James's Hall, Quarter-past Three. Tickets, 7s. 6d. each, to be had of Levas & Co., and Olivier, Bond Street, and Austin, at the Hall. Visitors can pay at the Regent Street entrance.

Professor ELLA, Director.

PHILHARMONIC SOCIETY.—Conductor, Mr. W. G. CUSINS. Monday Evening, May 28, Half-past Eight, St. James's Hall. Spohr's "Power of Sound," symphony; Overture, "Egmont," Beethoven; Overture, "Tannhäuser," Wagner; Macfarren's Violin Concerto; Violin, Herr Ludwig Straus. Vocalist, Madame Campobello-Sinico. Stalls, 10s. 6d.; Tickets, 7s. 6d., 5s., and 3s. 6d.

DORÉ'S GREAT WORKS, "CHRIST LEAVING THE PRÆTORIUM," and "CHRIST ENTERING JERUSALEM" (the latter just completed, each 35 by 22 feet); with "Dream of Pilate's Wife," "Christian Martyrs," &c. &c., at the DOILE GALLERY, 35 New Bond Street. Daily, Ten to Six. 1s.

ELIJAH WALTON.—EXHIBITION OF WATER-COLOUR DRAWINGS—EGYPT, NUBIA, and the NILE, with a number of fine Alpine and other Works. NOW OPEN at Burlington Gallery, 191 Piccadilly. Ten to Six. Admission, including Catalogue, 1s.

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HORSE SHOW, AGRICULTURAL HALL, Islington.—The SHOW OPENS Saturday, June 2. Hunters Judged and Ponies leaped. Admission 2s. 6d.; other days, 1s. Monday, June 4, Harness Horses Judged and parade of Commanded Horses. Tuesday, 5; Wednesday, 6; Thursday, 7; Friday, 8. For Programme see daily Advertisements. Doors open at Ten o'clock.

By Order, S. SIDNEY, Secretary and Manager, Agricultural Hall Company, Limited.

HORSE SHOW, AGRICULTURAL HALL, Islington.—RESERVED SEATS in the Balcony to View Parades and Leaping, 10s. and 5s. may be engaged from a numbered Plan on and after Monday next, May 28. UNREDEEMED SEATS, 2s. 6d. and 1s.

UNIVERSITY OF LONDON.—Notice is hereby given, that the NEXT HALF-YEARLY EXAMINATION for MATRICULATION in this University will commence on Monday, June 25, 1877. In addition to the Metropolitan Examination, Provisional Examinations will be held at Owens College, Manchester; Queen's College, Liverpool; Queen's College, Birmingham; St. Catharine's College, Ushaw; Stoughton College; and St. Stanislaus College, Tullamore. Every Candidate is required to transmit his Certificate of Age to the REGISTRAR (University of London, Burlington Gardens, London, W.) at least fourteen days before the commencement of the Examination. May 23, 1877. WILLIAM B. CARPENTER, M.D., Registrar.

FETTES COLLEGE.—SCHOLARSHIPS.—Four of £60 per annum. Competition in July.—Apply for particulars to HEAD-MASTER, Fettes College, Edinburgh.

"LAURENCE SAUNDERS" SCHOLARSHIP.—NOTICE is hereby given that the next Examination for this Scholarship (founded in memory of Laurence Saunders, who suffered martyrdom at Coventry, in the reign of Queen Mary), will be held at Clifton College, on Wednesday, Thursday, and Friday, September 5, 6, 7, next. Candidates, whose age must not exceed eighteen on the day of Examination, must be of the Christian faith, and must have attained a satisfactory evidence of moral character. The successful Candidate must within two weeks after the said September 19 furnish the Trustees with an undertaking in writing forthwith to commence, or continue, his studies at one of the Colleges at Oxford or Cambridge; or at University College, London; Regent's Park College, London; New College, London; or one of the Colleges, Manchester, the Scholarship, which is of the annual value of £50, is tenable for four years, but shall be vacated if the holder thereof shall cease to reside in or study at one of the aforesaid colleges with due diligence, and to the satisfaction of the Trustees. In making the election, the Trustees will give a preference to Candidates born at, or residing at Coventry, or within five miles thereof. Papers will be set in the following subjects, viz.: Greek—Medea of Euripides; Herodotus, book vii. Latin—Cicero de Amicitia; Horace, Odes, Book I. Latin Prose Composition. Greek and Roman History. Mathematics—Euclid, Books I. to vi. and xi. Arithmetic. Algebra. Plane Trigonometry to the Solution of Triangles. Geometrical Conic Sections. English History. English Language. English Literature (Elizabethan Period, 1550 to 1625). Cressy's English Constitution. Notices of intention to compete for the Scholarship, together with all necessary certificates, must be forwarded to JOHN F. NORMAN, Barrister-at-Law, Abchurch Chambers, Bristol, on or before August 1 next.

CLIFTON COLLEGE.—ENTRANCE SCHOLARSHIPS.—£20 to £30 a year. Examination begins Wednesday, June 20. A Scholarship may be won by proficiency in Classics or Mathematics, or Natural Science, or French and German, with English.—Apply to HEAD-MASTER or SECRETARY, Clifton College, Bristol.